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~~The Goddess of Catholicism~~

A DISCUSSION OF
MARIOLATRY IN THE ROMAN CATHOLIC CHURCH SINCE 1854



A THESIS PRESENTED TO
THE FACULTY OF CONCORDIA SEMINARY
DEPARTMENT OF SYSTEMATIC THEOLOGY

IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE
BACHELOR OF DIVINITY

BY
LAWRENCE P. REILLY
December, 1944

Approved by

J. E. May Jr.
Thaddeus Gaskin

This Thesis is dedicated to my closest
friend of Seminary days

Mr. Alfred Fremder

whose inspiration and personal talks to
me were largely responsible for my having
been able to prepare the work. The Christian
fellowship which we enjoyed and the many
labors we were privileged to perform together
for our dear Lord and Savior, will ever live in
the happy memory and the hope-filled future
in Christ of

The Author

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Preface

The title of our thesis specifically refers to Mariolatry, which means, according to Webster's New International Dictionary: "the act or practice of worshipping the Virgin Mary, veneration of the Virgin Mary; also, the development of this veneration." Rome, of course, resents this term and speaks only of Mariology. The Roman Catholic Church refuses to recognize the existence of any practice of Mariolatry. The Roman theologians are extremely careful to avoid reference to "Mariolatry" which would force them to admit that the Virgin Mary is "worshipped" in their church. They will consistently refer to their teachings on Mary as Mariology and all of their religious literature on this subject is filed in the Catholic libraries under the latter term. However, the two terms are so closely knit together that very little difference can be observed. But we shall attempt to prove from their own sources that Rome's Mariology, its teachings about Mary, are in the interest of Mariolatry, the worship of Mary.

The aim of the paper is very ably expressed by Dr. David S. Schaff, of Union Theological Seminary:

I. quoted in the "Gospel of Mary" by Rev. William I. Longenecker, S.J., The American Press, NYC, p. 1.

"To the popular imagination in countries under Papal control Mary occupies virtually the place of a goddess and the practical result would seem inevitably to be that through the gracious leniency associated with woman and motherhood, sinful habits will be condoned which Christ's teachings forbid. The wonder is that appeals to another should be commended in view of Christ's invitation, 'Come to Me all ye that labor and are heavy laden and I will give you rest.'"¹

We feel very definitely that Mary is occupying a position in the minds of Catholics and in the writings of the theologians which is giving her a place equal to God.

It must constantly be borne in mind that many dogmas of the Catholic Church have arisen as a result of years and years of propagandizing by Jesuits and other men who want to put forth their ideas. For example, the Immaculate Conception of Mary was discussed and argued about, as well as believed by many Catholics for several hundred years before Pope Pius IX declared it an official dogma of the church in 1854. Some of the points discussed in the ensuing chapters are not yet official dogmas of the church, that is, they have not been given a definition by the Holy See, however, they are believed by Catholics everywhere and are so standard in the popular literature of the church that they are worthy of criticism as true teachings of Rome.

1. Quoted in The "Worship" of Mary, by Rev. William I. Lonergan, S.J., The America Press, NYC, p.1.

Because of the voluminous material, this thesis is restricted to Roman teaching since the year 1854. For centuries the Roman Catholic Church had gradually elevated the humble Virgin Mary through the Marian liturgies, through chapel and church architecture, through popular literature, art work: sculpturing and painting, etc., until today a wide-spread system of Mariolatry is strongly in use.

During these hundreds of years the ordinary lay-Catholic generally believed the teachings regarding Mary worship and seldom questioned them. The peculiar situation exists in the Catholic Church whereby an idea may be a "teaching," but not a "dogma of the Church." So it was also with the long-held view that Mary was born without sin. This new dogma is essential and basic, for without it the other teachings about Mary are not so logically founded. It was not until the year 1854, however, that the Immaculate Conception of the Virgin Mary was officially declared to be a dogma of the Church. With this as the beginning, we have organized our material under the following chapters: Mary the Co-redemptrix of the human race; the Assumption of Mary; Mary, the Mediatrix of All Graces; Prayers and Miracles; Mary and the Scapular Promise, which is used as a sort of fire-insurance for Catholics; and a final summary of Catholic teaching regarding Mary parallel to the true doctrine about Mary so far as we know it from the Holy Bible.

All of the Catholic sources which are quoted in this paper have the "imprimatur" and the "nihil obstat."

In conclusion the author personally wishes to acknowledge with deep gratitude the fine criticisms and helpful suggestions of Dr. F. E. Meyer of Concordia Seminary; the use of the Roman Catholic Tract library collected by Mr. Theo. De Laney; the many facilities offered by Pritzlaff Memorial Library, the least of which was not the kind and generous assistance of the library staff in locating materials; and finally to Miss Bertha Wernsing for help in preparing the final draft.

Chapter One

MARY, THE IMMACULATE CONCEPTION

The Immaculate Conception of the Virgin Mary is a doctrine which has now become basic for the Roman Catholic views regarding Mary. If they can establish the fact that Mary was born and lived without sin, in other words, that she was completely without sin, then this teaching can be used as a foundation for teaching Mary as the Co-redemptrix, as the Mediatrix, etc. Inasmuch as Christ had to be sinless before He could redeem the world, so therefore Mary must be sinless before she can be the assistant of Christ in this greatest work in the entire history of the world.

The idea of the sinlessness of Mary is so strong that the Catholics identify Mary with the Immaculate Conception, hence we have titled this chapter in the same language employed by Catholics. The Immaculate Conception stands in apposition to Mary; she is the Immaculate Conception!

WHAT THE IMMACULATE CONCEPTION DOES NOT MEAN

Many Protestants are under the impression that the Immaculate Conception of the Virgin Mary was necessary only so that Christ might be sinless; however, this is not the only reason offered by the Catholics. The observation has also been made by some non-catholics that since Mary was conceived without sin, it will next be necessary for the Catholics

to declare that St. Ann and St. Joachim, Mary's parents, were also born without sin so that they could really have a sinless daughter. It is our opinion, however, that as long as the Catholic Church defines the doctrine of the Immaculate Conception as it now does, it will never be necessary for them to take recourse to this avenue of proving Mary's personal sinlessness. The Catholic Encyclopedia summarizes these erroneous beliefs as follows: First, the doctrine does not teach that Mary's birth was in any way physically different from any ordinary baby's birth. Second, it does not teach that Mary was conceived by a virgin, but as the result of the cohabitation of two normal human beings. Third, the doctrine does not refer to the procreative act of her parents. Catholics believe that sometimes the reproductive act, even in married couples, may be termed "concupiscence," therefore the Immaculate Conception was not just a guarantee that concupiscence did not occur when Mary was conceived. Fourth, the doctrine does not mean necessarily to imply that Mary was exempt from the universal necessity or need of being subject to original sin. If this were done, it would seem to indicate that Mary had no necessity for the Atonement, and Catholics want to believe that the Immaculate Conception was an effect of the Atonement of Christ. Fifth, the Immaculate Conception did not make Mary exempt "from the temporal penalties of Adam -- from sorrow, bodily infirmities, and death."¹

1. The Catholic Encyclopedia, Vol. VII, p. 675.

THE DECREE OF THE IMMACULATE CONCEPTION

The definition of the dogma of the Immaculate Conception is brief and certainly not detailed, however, literally dozens and hundreds of leaflets, books, etc. have been written about it since its declaration. The definition of the doctrine was enunciated by Pope Pius IX in his famous Bull "Ineffabilis Deus," of December 8, 1854, and is embodied in the following words:

"We define that the doctrine which declares that the most Blessed Virgin Mary, in the first instant of her conception, by a singular grace and privilege granted to her by Almighty God, through the merits of Christ Jesus, Saviour of mankind, was preserved from all stain of original sin, is a doctrine revealed by God and therefore must be held firmly and constantly by all faithful Christians."

Pohle-Preuss lay special emphasis on the fact that the doctrine was "revealed by God" as is indicated in the papal decree.

ROME'S PROOF FOR MARY'S IMMACULATE CONCEPTION

Those Christians who hold securely to the doctrine of "Sola Scriptura" will be interested to note how little proof is offered by the Catholic theologians for this dogma. In the Catholic Encyclopedia much less than one

E. Mariology, by The Rt. Rev. Msgr. Joseph Pohle, edited by Arthur Preuss, B. Herder Book Co., 15 S. Broadway, St. Louis, Missouri, pp.41-42. The Latin text reads: "Definimus doctrinam, quae tenet Beatam Virginem Mariam in primo instanti suae conceptionis fuisse singulari omnipotentis Dei gratis et privilegio, intuitu meritorum Christi Iesu Salvatoris humani generis, ab omni originalis culpae labe praeservatam immunem, esse a Deo revelatam etque ideo ab omnibus fidelibus firmiter constanterque credendam."

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single column is devoted to the proof from the Bible, while eleven columns are given to the proof from tradition! In Pohle-Preuss the pages devoted to proofs from the Bible cover ~~only~~ four and one-half pages, while those proofs outside of Scripture fill more than twenty-five pages! This alone clearly indicates where their proof lies.

THE ARGUMENT FROM SACRED SCRIPTURE

To the Bible-lover the opening statements of each of these representative authors of official Roman Catholic sources is significant. Pohle-Preuss begins:

"The dogma of the Immaculate Conception is not expressly enunciated in Sacred Scripture, but, as Father S. J. Hunter justly observes, 'this circumstance will have no weight against its acceptance, except with those who assume, without a scrap of reason, that the whole of the revelation given by God, is contained in the inspired Books.'"³

Christ and the Apostles repeatedly refer to the Scriptures and admonish the reading and hearing of the Word, but not in one instance in the entire Bible are we told to believe traditions, or a church organization, especially when they teach things contrary to the Bible. On the other hand, we are warned that though an Angel from heaven teach us any doctrine other than that which we have learned from the Bible, let him be accursed!

3. Pohle-Preuss, op. cit., p. 42

4. Catholic Encyclopedia, op. cit., p. 372.

The Catholic Encyclopedia offers a similar statement about the lack of proof in the Holy Bible: "No direct or categorical and stringent proof of the dogma can be brought forward from Scripture."⁴

GENESIS 3,15

It must be observed that in fixing doctrine Rome does not derive its teachings from the Bible, but accepts them on the basis of the declaration of the Church. The Bible is used only to give historical witness to Rome's humanly devised doctrines. (cf. Popular Symbolics, p. 154ff.) It won't take long to summarize the so-called Bible arguments from our two sources. The first "proof" is taken from Genesis 3,15. Both Protestant and Roman Catholic critics will admit that Genesis 3,15 is not correctly rendered in either the Latin Vulgate or the Catholic English translation.

"But the first scriptural passage which contains the promise of the redemption, mentions also the Mother of the Redeemer.... The translation 'she' of the Vulgate is interpretative; it originated after the fourth century and cannot be defended critically....The Proto-evangelium, therefore, in the original text contains a direct promise of the Redeemer, and in conjunction therewith the manifestation of the masterpiece of His Redemption, the perfect preservation of His virginal Mother from original sin."²

How an honest writer can admit a passage is so translated from the original that it "cannot be defended critically" and then can make an obviously false deduction from the passage, cannot be conceived in a faithful Christian

4. Catholic Encyclopedia, op. cit., p.675.

mind, because such actions make the writer of such an interpretation not only a liar of the first water, but a menace to all the people who read him! The Romanists admit the paucity of Scripture proof. Bohle-Preuss say:

"The Bull 'Ineffabilis' cites two important texts, which certainly point to the Blessed Virgin as the recipient of some extraordinary spiritual favor -- a favor which cannot be fully explained by anything short of the dogma of her Immaculate Conception. True, the exegetical argument from these texts, taken by itself, scarcely exceeds the limits of probability; but the lack of Scriptural evidence can be abundantly supplied from the writings of the Fathers.

"The Hebrew text has: 'he (Χ 7 Π) shall crush thy head, and thou shalt crush his heel.' The only difference between the two versions is that, whereas the Vulgate describes 'the woman' as crushing the serpent, the original Hebrew text, by employing a male pronoun, ascribes this act to 'the seed of the woman.' The Septuagint agrees with the Hebrew, rendering the passage as follows: αὐτός σου
τηρήσει κεφαλὴν, καὶ σὺ τηρήσεις
αὐτοῦ πτέρυν. This diversity does not, however, affect the dogmatic argument, which may be formulated thus:

"According to the wellnigh unanimous interpretation of the Fathers, beginning with St. Justin Martyr and St. Ignatius of Antioch, the 'serpent crusher' is a determinate person, namely our Divine Saviour Jesus Christ Himself, and the woman whose enmity is destined to prove fatal to the serpent, is the Blessed Virgin Mary. These two persons are opposed to two other beings, viz., the serpent, who is none other than Satan, and his 'seed' i.e., his clientele of sinners. God Himself has 'put enmity' between these two pairs, Christ and His mother on the one side, and Satan and his followers on the others -- an enmity which will ultimately end in victory for the former and destruction for the latter. Mary, being on the side of Christ, with the same enmity between her and Satan as that which exists between the latter and her

Divine Son, must also share in His triumph. This would not be the case had she, even for a single moment, been tainted by original sin; for in that hypothesis Satan would have triumphed over her, and she would have been, at least temporarily, his friend and ally, and the Protogospel would consequently be untrue. It follows that, viewed in the light of Christian tradition, the Protevangelism foreshadows not only the victory achieved by Christ through the atonement, but implicitly also the Immaculate Conception of His Blessed Mother."

LUKE 1, 28

After advancing a week, misinterpretation of a single Old Testament passage, these distinguished theologians bring forward only one more passage, Luke 1, 28. This text receives the same treatment as the other: things are added which are not there. First let us see what they say about it:

"The salutation of the angel Gabriel --
Χαῖρε κεχαριτωμένη
 'Hail, full of grace,' indicates a unique abundance of grace, a supernatural, god-like state of soul, which finds its explanation only in the Immaculate Conception of Mary. But the term κεχαριτωμένη (full of grace) serves only as an illustration, not as a proof of the dogma. From the texts Prov. viii, and Eccles. xxiv, which exalt the Wisdom of God and which in the liturgy are applied to Mary, the most beautiful work of God's Wisdom, or from the Canticles (iv, 7, 'Thou art all fair, O my love, and there is not a spot in thee') no theological conclusion can be drawn. These passages, applied to the Mother of God, may be readily understood by those who know the privilege of Mary, but do not avail to prove the doctrine dogmatically, and are therefore omitted from the Constitution 'Ineffabilis Deus.' For the theologian it is a matter

of conscience not to take an extreme position by applying to a creature texts which might imply the prerogatives of God." ⁶

Holweck, who wrote the article on the Immaculate Conception for the Catholic Encyclopedia certainly gave some evidence on the anti-scriptural rules of Hermeneutics in the closing sentence just quoted! We shall see in further discussions in this paper that this rule is not heeded by most of the prominent priests and writers of the Roman clergy.

Pohle-Preuss, not able to advance any other texts, remark on this same passage as follows:

"Gabriel's greeting represents the divine favor enjoyed by the Blessed Virgin as the highest form of grace consistent with her state, and when Elizabeth, 'filled with the Holy Ghost,' hailed Mary as the 'mother of my Lord,' she did not pronounce a conventional salutation, but wished to say:...'Thou art the only blessed one among women, because the fruit of thy womb is the Son of God.' We have shown in a previous chapter that Mary, as the Mother of God, was 'full of grace.' She would have lacked the fulness of grace had she not, from the first instant of her existence, been entirely exempt from sin. In other words, her plentitudo gratiae must be conceived as unlimited in intensity as well as duration."

"Rightly, therefore, does Martin Luther remark of our Lady: 'We could not say to her: Blessed art thou, if she had at any time been subject to malediction.' Thus conceived, the prerogative of plentitudo gratiae as well as the 'blessedness' of Mary logically include her Immaculate Conception, as a cause includes its effect or an antecedent its consequent."

6. Catholic Encyclopedia, op. cit., p. 675.

7. Pohle-Preuss, op. cit., pp. 45-46.

THE AVE MARIA

The famous Ave Maria, Gratia Plena of the Roman liturgy is not only well-known from its use in the Catholic Church, but also in the concert hall. It is a liturgical address to Mary and is taken from this section of Luke which is used as a proof for the Immaculate Conception. The Ave Maria consists of three parts, two of which are Scriptural and the other not. The first two sections: "Hail, Mary, full of grace: the Lord is with thee," and "Blessed art thou among women, and blessed is the fruit of thy womb" (Luke 1,42), are first found in the Liber Antiphoniarum attributed to Gregory the Great and were authorized to be taught as a formula along with the Creed and the Lord's Prayer around 1198 A.D. The third part, "Holy Mary, Mother of God, pray for us sinners now and at the hour of death," was added in the fifteenth century, having been authorized by Pope Pius V in 1568.

Now let us critically examine this section in the Greek. Dr. Plummer gives an excellent interpretation and at the same time condemns the Roman Catholic exegesis of this important passage. We can see how important the passage really is when we remember that it is the ONLY text the Catholics can bring from the New Testament as a so-called "historic witness" to this man-made doctrine.

"... The gratia plena of the Vulgate is too indefinite. It is right, if it means 'full of grace, which thou hast received'; wrong, if it

means 'full of grace, which thou hast to bestow.' From Eph. 1,6 and the analogy of verbs in -όω, κεχαριτωμένη must mean 'endued with grace' (Ecclus. xviii,17). Non ut mater gratiae, sed ut filia gratiae (Beng.). What follows explains κεχαριτωμένη for with μετά σοῦ we understand ἐστί, not ἔστι (comp. Judg. vi.12). It is because the Lord is with her that she is endued with grace. Tyn., Cov., and Cran., no less than Wic. and Rhem., have 'full of grace'; Genev. has 'freely beloved.'"⁸

All of the popular Roman literature interprets this passage from the Gospel of Luke to prove that Mary is so full of grace that she is perfect, and that she, therefore, is the one who is to dispense it to the world. In other words, when Jesus Christ shed His blood and died on the cross, He did not pour out His blood upon the earth, but instead these merits of the Savior were locked up in a heavenly treasury and are now dispensed through Mary, who, being "full of grace," alone can save mankind with these merits that her Son has earned for us.

THE ARGUMENT FROM TRADITION

The Roman Church is not able to hold to the principle of "Sola Scriptura" because she knows that this doctrine would make null and void practically everything that has been taught in the hundreds of years since the founding of the papacy. The Catholic writers condemn those people who still hold to the Bible as the only revelation of

8. International Critical Commentary, Vol. 28, Luke, by Dr. Alfred Plummer, Charles Scribner's Sons, New York, 1906, pp. 21-22.

God. At the present time a series of paid advertisements are being run in the St. Louis newspapers by the Knights of Columbus which aim to present Catholic doctrine and practice. One appeared in the Post-Dispatch of Sunday, December 17, 1944, dealing in bold headlines with the topic: "THE WORLD'S BEST SELLER THE BOOK OF DISUNITY." We quote:

"Nearly sixteen hundred years ago, the Catholic Church gave the Bible to the world. Acting by virtue of the authority conferred on Her by Christ, She said then as She says today that the Bible contains the inspired word of God....

"But in the sixteenth century, a political-religious revolution got under way in Germany. Unwilling to obey the clearly-defined teachings of Christ and His Church, self-opinionated men set up new religions of their own invention. It was at that time that the Bible -- and the Bible only -- was offered as the sole guide in all matters of religious belief.

"But these self-styled 'reformers' soon found that their Bible-only theory would not stand close examination."

Eduard Preuss in his book on the Immaculate Conception of the Virgin Mary which was printed in Berlin in 1865, quotes from an early document which purports to be Mary asking the Romanists: "Und wie kommt ihr dazu, Dinge wissen zu wollen, die Gott nicht offenbart hat."⁹ Indeed, all Christians have more than enough revelation in the Holy Bible to save them, show them how to live, and guide and comfort them in every trouble, without elevating other writings to an equal level with the

9. Die Roemische Lehre von der Unbefleckten Empfengniss, By Eduard Preuss, Berlin, 1865, p. 110.

Scriptures merely because some people think we need more revelation than has been given to us.

It is extremely interesting to note once more that the support of early tradition for the Immaculate Conception is exceedingly weak. See what Holweck is forced to admit, although he excuses it as error:

"In regard to the sinlessness of Mary the older Fathers are very cautious: some of them even seem to have been in error on this matter. Origen, although he ascribed to Mary high spiritual prerogatives, thought that, at the time of Christ's passion, the sword of disbelief pierced Mary's soul; that she was struck by the poniard of doubt; and that for her sins also Christ died (Origen, 'In Luc. hom. xvii'; Lehner, 'Marienverehrung in den ersten Jahre,' Stuttgart, 1886, p.150). Exactly in the same manner St. Basil writes in the fourth century; he sees in the sword, of which Simeon speaks, the doubt which pierced Mary's soul (Basil, Ep. cclix; Lehner, op. cit., p. 152). St. Chrysostom accuses her of ambition, and of putting herself forward unduly, when she sought to speak to Jesus at Capharnaum (Matt. xii, 46; Chrysostom, Hom. xlv; cf. also 'In Matt.', hom. iv; Lehner, pp. 152 sq.; E. Lucius 'Anfaenge des Heiligenkultus,' Tuebingen, 1904, p.439; Hunter, 'Dogmatic Theol.' II, p. 565). But these stray private opinions merely serve to show that theology is a progressive science."¹⁰

Before we conclude this chapter we shall see that these are no mere "stray opinions," but that many of the Fathers concur in this opinion and have written so.

"In the testimony of the Fathers two points are insisted upon: her absolute purity and her position as the second Eve (cf. I Cor. xv, 22)."¹¹

10. Catholic Encyclopedia, op. cit., p. 675

11. Catholic Encyclopedia, op. cit., p. 675

"The Syrian Fathers never tire of extolling the sinlessness of Mary."¹²

"St. John Damascene esteems the supernatural influence of God at the generation of Mary to be so comprehensive that he extends it also to her parents. He says of them that, during the generation, they were filled and purified by the Holy Ghost, and freed from sexual concupiscence."¹²

"A comparison with the conception of Christ and that of St. John may serve to throw light both on the dogma and on the reasons which led the Greeks to celebrate at an early date the Feast of the Conception of Mary. The conception of the Mother of God was beyond all comparison more noble than that of St. John the Baptist, whilst it was immeasurably beneath that of her Divine Son. The soul of the precursor was not preserved immaculate at its union with the body, but was sanctified either shortly after conception from a previous state of sin, or through the presence of Jesus at the Visitation."¹³

The point is ~~the~~ made that if the church celebrated feasts for the conception of St. John at such an early date, therefore, Mary, who is much nobler, could expect at least equal honor and glory. Naturally, of course, they forget that no where does the Bible claim that John lived without sin or that he was born without sin.

Pohle-Preuss make some unproved statements regarding the antiquity of this doctrine:

"It is impossible to assume that the early Christians believed Mary to have been subject to original sin, since the Fathers of both the Greek and the Latin Church extol her as 'all-holy, etc.'"¹³

12. Catholic Encyclopedia, op. cit., p. 676

13. Pohle-Preuss, op. cit., p. 48

CONTROVERSIES OVER THE DOCTRINE

Holweck claims that no controversies arose over the Immaculate Conception in Europe before the twelfth century. The reason for this was the fact that the doctrine was not widely known before that time. Many of the Fathers took it for granted that only Christ was born without sin and hence there was nothing to argue about.

The Normans after their conquest of England first abolished the Feast in some monasteries of England where it had been established in the monasteries by the anglo-saxons.

"When the canons of the cathedral of Lyons, Abbot of Bury St. Edmund's, personally introduced the feast into their choir, after the death of their bishop in 1240, St. Bernard deemed it his duty to publish a protest against this new way of honouring Mary.... The letter of St. Bernard did not prevent the extension of the feast, for in 1154 it was observed all over France, until in 1275, through the efforts of the Paris University it was abolished in Paris and other dioceses. After the Saint's death the controversy arose anew between Nicholas of St. Albans, an English monk who defended the festival as established in England, and Peter Cellensis, the celebrated Bishop of Chartres.... The point continued to be debated throughout the thirteenth and fourteenth centuries, and illustrious names appeared on each side. St. Peter Damian, Peter the Lombard, Alexander of Hales, St. Bonaventure, and Albert the Great are quoted as opposing it. St. Thomas at first pronounced in favour of the doctrine in his treatise on the 'Sentences,' yet in his 'Summa Theologiae' he concluded against it.... His great difficulty appears to have arisen from the doubt as to how she could have been redeemed if she had not sinned.

This difficulty he raised in no fewer than ten passages in his writings....

"Whilst these disputes went on, the great universities and almost all the great orders had become so many bulwarks for the defense of the dogma. In 1497 the University of Paris decreed that henceforward no one should be admitted a member of the university, who did not swear that he would do the utmost to defend and assert the Immaculate Conception of Mary....

"To put an end to all further cavilling, Alexander VII promulgated on 8 December, 1661, the famous constitution 'Solicitude omnium Ecclesiarum' defining the true sense of the word 'conception,' and forbidding all further discussion against the common and pious sentiment of the Church. He declared that the immunity of Mary from original sin in the first moment of the creation of her soul and its infusion into the body was the object of the feast.

"Since the time of Alexander VII, long before the final definition, there was no doubt on the part of theologians that the privilege was amongst the truths revealed by God."¹⁴

CHURCH FATHERS OPPOSE THE DOCTRINE

Romanists everywhere must believe this. This means that Rome officially renounces what countless church fathers, who enjoy tremendous prestige, have declared.

One of the truly great works written against the false doctrine of the Immaculate Conception was published in Berlin just eleven years after the formal decree by Pius IX in 1854. Its argumentation and presentation stand today as strongly opposed to this false doctrine as they did in the last century. In spite of

14. Catholic Encyclopedia, op. cit., pp. 676-680.

the fact that for some reason or other the author, became a Roman Catholic years later, and then wrote a book praising the Immaculate Conception, his own first volume, with its clear testimony against the doctrine, condemns his later position.¹⁵

To show that even as late as the end of the seventeenth century the Doctrine was still much in controversy, and not fully and universally believed the way some Catholic writers desire us to think, Dr. Preuss quotes from a brochure dating around 1673-74 entitled: "Heilsame Erinnerungen der seligen Jungfrau an ihre indiskreten Verehrer." He says this brochure shows that even in such a late year the Catholic Church itself was in disagreement. The document purports to be Mary speaking her mind regarding the whole matter of her Immaculate Conception. It reads in part:

Verehrt mich nicht, spricht Maria darin
Zu ihren uebereifrigen Freunden, als
gebe es keinen Zugang zu Gott als durch
mich. Denn es ist ein Gott und ein
Mittler zwischen ihm und den Menschen,
Christus Jesus. Und ist in keinem andern
Heil, ist auch kein anderer Name den
Menschen gegeben, darinnen ihr sollt
selig werden, als der Name meines Sohnes
Jesu Christi. Verehrt mich ja nicht als
eine Art Untergoettin. Bin ich denn fuer
euch gekreuzigt, oder seid ihr in meinem
Namen getauft? Nennt mich darum nicht
Retterin oder gar Miterloeserin. Huetet
euch ueberhaupt, dass eure Ehrerbietung
gegen mich nicht zum Goetzendienst werde.

15. See The Seminarian, December 12, 1944, page 5, for an interesting article on Preuss entitled: "The Enigmatic Doctor Preuss," by E. Theodore De Laney.

Note: For further discussion of the views of the Fathers see the list of quotations given by Holweck in the Catholic Encyclopedia, which are listed on page 15 of this chapter.

Denn es steht geschrieben: Du sollst Gott deinen Herrn anbeten und ihm allein dienen. Streitet euch nicht mit Worten und beisset euch nicht um meine Prärogative. Das dient zu nichts als zur Verwirrung der Hörer. Und wie kommt ihr dazu, Dinge wissen zu wollen, die Gott nicht offenbart hat?"¹⁶

We feel that if Mary could make a statement today on the whole subject of Mariolatry as it is found in the Catholic churches, she would say just the same things that this writer put into her mouth.

The following are quotations from church fathers which either say that Jesus alone was born without sin (because it never occurred to them to say that Mary was also in that class) or that Mary was as sinful as other human beings and belonged in the general condemnation of all mankind.

„Christus ist allein ohne Suende, bekennt Clemens von Alexandria, allen (andern) ist die Suende angeboren. Und Ambrosius: Wir alle werden unter der Suende geboren, unser Ursprung selbst liegt im argen, wie David sagt: Siehe ich bin in Ungerechtigkeit empfangen und meine Mutter hat mich in Sünden geboren. Gott allein ist ohne Suende, sonst niemand. Er der Herr Jesus, der die Pest unserer irdischen Verderbniss in der Kraft seiner unbefleckten Geburt nicht gespuert hat. Und Augustin: Mit Ausnahme dieses Ecksteines (Christi), sehe ich nicht, wie die Menschen anders als durch wie Wiedergeburt zum Hause Gottes erbaut werden sollen; wiedergeboren kann man aber doch nicht werden, ehe man geboren ist. Wer also behauptet, es habe

16. Preuss, op. cit., pp. 109-110.

Note: Dr. Preuss gives the full Latin quotation when he quotes the Fathers. These may be examined in his footnotes on the pages referred to by us.

existirt oder es existire irgend ein Mensch, dem die Vergebung der Suenden nicht nothwendig gewesen, -- neuterlich immer abgesehn von dem einen Mittler zwischen Gott und den Menschen.¹⁷ -- der widerspricht dem Wort Gottes."

Not only these writers, but also Roman bishops give testimony to the fact that Christ alone is sinless.

"Auch die alten grossen roemischen Bischoefe haben nicht anders gelehrt. Predigt Leo der erste: Der Sohn der seligen Jungfrau allein ist ohne Suende geboren, er war der einzige aus Adams Geschlecht, an dem der Teufel nichts sein nennen konnte. Und Gregor: An niemand hat Gott Wohlgefallen gehabt als an seinem eingebornen Sohn, unserm Herrn Jesu Christo, ... in dem er keine Suende gesehn hat; ja an unserm Erloeser Allein, weil er in ihm keine Schuld fand. Der roemische Klerus aber hat die Lehre seiner Bischoefe treulich bewahrt. Vor allem, so schreibt er naemlich nach dem Tode Honorius des ersten an die Kirche von England, vor allem ist es gotteslaesterlicher Unsinn irgend einen Menschen fuer suendlos zu erkleeren; denn niemand ist suendlos als allein Christus Jesus, der Mittler zwischen Gott und den Menschen.... Ist das genug? Oder sollen wir noch Hugo von St. Victor, S. Bernhard oder Papst Urban den Vierten erwahnen? Denn es gibt keinen namhaften Theologen in den dreizehn hundert Jahren vor Scotus, der sich nicht ehnlche ausgesprochen hatte, wenn sich die Gelegenheit darbot."¹⁸

Preuss points out that not only did the fathers of the Church make the statement that Christ alone was born without sin, but they have specifically stated that Mary was born in sin.

17. Preuss, op. cit., p. 164

18. Preuss, Op. cit., p. 165-166

„So lehrt Tertullian in seinem Buch vom Fleische Christi: Die Brueder des Herrn haben an ihn nicht geglaubt. Auch seine Mutter ist ihm (nach der Schrift) nicht gefolgt. Denn in bestaendigem Verkehre mit ihm finden wir nur Martha und die andre Maria. Hier nun tritt ihr Unglaube deutlich zu Tage. Denn waehrend er (der Herr) den Weg des Lebens lehrt, und fremde an seinem Munde haengen, sind die, welche ihm am naechsten stehn, fern. Und Origenes, den man nicht mit Unrecht den Diamanten genannt hat: Die Apostel haben sich an Christo gesergert; die Mutter des Herrn nicht auch? (Wahrhaftig) wenn sie sich an dem Leiden des Herrn nicht gesergert hat, so ist Jesus nicht fuer ihre Suenden gestorben. Wenn aber alle gesundigt haben, alle des Ruhmes vor Gott ermangeln, alle aus Gnaden gerechtfertigt und erloest werden; so hat sich auch Maria an Christi Leiden gesertert. Nicht weniger deutlich hat sich der h. Chrysostomus ausgesprochen. In der Erklarung von Marc. 3 nimmt er keinen Anstand die Zudringlichkeit Maria's als tadelnswerth zu bezeichnen, von der Bitte der Jungfrau auf der Hochzeit zu Kana sagt er: sie hatte dabei die Absicht gehabt ihre eigne Ehre durch die Wunder ihres Sohnes zu mehren. Und bei einer andern Gelegenheit findet er sie gar des Unglaubens schuldig.“¹⁹

„So nennt der h. Augustin...in einer Predigt ueber den 34. Psalm endlich: Maria stammt von Adam und ist um der Suende willen gestorben. Und Hilarius von Arles: Der der Anfaenger aller Dinge ist, nimmt, Maria, in dir seinen Anfang: das Blut, welches er fuer das Leben der Welt verigesen sollte, empfangte er aus deinem Leibe; von dir nimmt er, was er als Loesegeld zahlt, auch fuer dich. Denn von dem Bann der Erbsuend ist auch die Mutter des Erloesers nicht frei. Und noch nicht hundert Jahr spaeter vierzehn afrikanische Bischoefe mit Fulgentius von Ruspe: Kraft solcher Gnade geschah es, dass Gott..., in dem keine Suende ist, Mensch ward und ward

aus suendlichem Fleische in der Aehnlichkeit des sundlichen Fleisches geboren. Denn das Fleisch Marias, welche nach menschlicher Weise in Suenden empfangen ist, war schlechthin suendliches Fleisch." ²⁰

The author very significantly points to the great number of witnesses attesting to all the fundamental doctrines of the Bible but shows that there is not a single witness for the Immaculate Conception. He says:

"Gibt es Zeugen im christlichen Alterthum fuer die Lehre von der Gottheit des Sohnes? Eine Wolke von Zeugen. Gibt es auch Zeugen fuer die Lehre von der Persoenlichkeit des h. Geistes? Nicht weinge. Aber fuer die unbefleckte Empfangnisse? Nicht einen. Tausend Jahre lang hat niemand unter allen, die im Namen Jesu getauft sind, von ihr auch nur getraeumt; und dreizehnhundert Jahre lang hat niemand gewagt oeffentlich und vor aller Welt zu ihrer Fahne zu schwören." ²¹

Preuss, as well as other historians, have shown that in quite a number of instances the Fathers of the Church who are quoted by the Catholics as saying something favorable of the doctrine of the Immaculate Conception, are misquoted or given words to say which they never wrote.

Not only do the two passages from the Bible ring completely false as proof for the Immaculate Conception, but even the Fathers whom the Catholics quote much, generally speaking, have made some very clear statements regarding the fact that Christ alone was born without sin.

20. Preuss, op. cit., p. 168-169

21. Preuss, op. cit., p. 197-198

Chapter Two

MARY THE CO-REDEMPTRIX OF THE HUMAN RACE THROUGH HER WORK WHILE ON EARTH

Possibly no other teaching of the Roman Catholic Church is quite so revolting to the true Christian as this doctrine that Mary, through her participation in Christ's work on earth, is the co-redemptrix of the human race! None of the other doctrines which the Roman Church has invented about Mary attain such heights of blasphemy as does this teaching which directly takes the glory of our salvation away from Christ.

In some Roman writings we find the word "coopera-trix" used to depict this work of Mary, while in others the bolder term "co-redemptrix" is employed. There is essentially no difference in their meaning. They both imply that Mary aided in a most important way, the purchasing of our salvation. In fact, her aid is so essential that we cannot be saved without it.

The part which Mary played in the work of Christ, according to the Bible, is merely that she, a virgin, but a sinner, was chosen by God to have the honor of bearing and raising the Savior. To this relatively little information, the Catholics have added visions, legends, traditions, and thus embellished the whole subject of Mariology to such an extent that they have

produced a Mary who is quite unknown to the Bible and quite foreign to the non-catholic Christian believer. The climax of all this glorification of Mary is found in this insidious doctrine that she is the co-redeemer of mankind. They go so far as to make it appear as if Christ Himself willed the salvation of man through the help of Mary. This, of course, ~~strengthens their position with the divine authority of the Son of God.~~

It is perfectly harmonious to the Catholic theological mind to say two things which are just the opposite in meaning, and to do so without explanation or apology. We admit that there are seeming contradictions in the Bible when we apply our human reason to certain doctrines, however, these mysteries we accept on faith and bring our reason into captivity. There is no contradiction in any doctrine whatsoever in the Bible; the difficulty lies with man, not with God's theology! The Romanists, however, are able to bring two contradictory doctrines out of their sources of doctrine, i.e., out of the Bible and the other norms of teaching. The non-catholic reader who has observed some of these contradictions will know what is meant. To the Catholics, on the other hand, there is no apparent contradiction at all. As a case in point, we want to take one of these contradictions which deals with the means of getting to heaven.

The following is a statement which, in the light of the Bible, a Protestant might not object to at all:

"It is in view of the merits of Christ that His heavenly Father is willing to be reconciled to mankind, to forget our sins, to pour out His grace abundantly upon us. It is when He beholds the Divine Victim, that has been slain for us, and sees His wounds and hears the voice of His Blood crying out for pardon for His brethren, that the heart of the Father is moved, that the gates of His mercy are unlocked, and that the streams of grace flow downward to bathe the earth, and render fruitful the barren hearts of men."¹

If only the author had stopped there! In those words and expressions like those, lies the only hope for Catholic people! But when we read the preceding statement in the light of the following, we see what is really meant. In the beginning of the very next paragraph the author continues:

"But the Lamb of God, immolated on Calvary, was offered up through Mary's hands."¹

A little further on, the writer brings both Christ and Mary together:

"Even now in Heaven, while no gift is bestowed on us by God except in virtue of the Passion and death of His Divine Son, the Precious Blood, the sacred wounds of Jesus, must be presented to God by Mary, and, apart from her cooperation, no grace descends to earth, no dew from Heaven refreshes the human heart, no bounteous rain, dropping on it from above, makes it fruitful in salutary works."²

It is this terrible perversion of the way of salvation which brands the Roman Catholic Church for what it is: a return to man-made religion; the very antithesis of the Gospel which teaches that Jesus Christ came to save

1. Our Lady Mediatrix of All Graces, by Raphael V. O'Connell, S.J., Metropolitan Press, John Murphy Company, Baltimore, p.110.
2. op. cit., p. 111

the world! Since medieval times the Catholic Church has had as its official prayer to Mary the well-known Salve Regina which boldly teaches this perversion. It is reproduced in full:

"SALVE REGINA

Heil, holy queen, mother of mercy,
our life, our sweetness, and our
hope, to thee do we cry, poor ban-
ished sons of Eve, to thee do we
send up our sighs, mourning and
weeping in this valley of tears.
Turn then, most gracious advocate,
thine eyes of mercy toward us, and
after this, our exile, show unto
us the blessed fruit of thy womb,
Jesus, O clement, O loving, O sweet
Virgin Mary!

V. Make me worthy to praise thee,
holy Virgin

R. Give me strength against thine
enemies.

V. Blessed be God in his saints.

R. Amen."

It is hardly necessary to point out the implications which this much-used, official prayer to Mary contains. While the Bible teaches that Jesus Christ is our life and our hope, and He bids us come to Him with our troubles for He is our Advocate, the Catholics do not place Him in such a prayer but put the Virgin Mary there instead. Martin Luther referred to this "Salve Regina" as a "tissue of errors." In the same Catholic volume from which the "Salve Regina" was copied is a full page illustration of Mary holding out her outstretched arms and the twelve star crown of Revelation on her head. She is standing on a

3. My Prayer Book, Rev. F. Lesance, Benziger Bros., New York, 1936, p.222.

globe representing the world which is surrounded by clouds. Under her right foot is the head of the serpent clutching in its mouth the fruit of the tree while its tail encircles the earth. Below the picture is the caption:

"O Mary conceived without sin, pray
for us who have recourse to thee. --
100 days' indulgence, once a day.
Leo XIII."

All of these things constantly keep Mary, as the co-redemptrix of the human race, before the attention of the Catholic people. The popular tracts distributed throughout the Catholic world are replete with this doctrine.

THE FATHER OF MARY-WORSHIP

One of the Catholic writers frequently referred to by present day Jesuits is Saint Alphonse Marie Liguori who lived from 1697 to 1787 and who is the author of the much-quoted book praising Mary in the most exalted language: "The Glories of Mary." He was one of the earliest and most outspoken advocates of Mary-worship and of Mary as the co-redemptrix. He is looked upon by many as the founder of the Mary cult. His book is now the "bible" of Catholic devotion to Mary. The Jesuits have been using Liguori and his writings to set the plot to dominate the Church. Throughout history since the Reformation they have had three principles which they are trying to put over. No one who has read the literature put out by the Jesuits for the popular consumption of the people will deny these facts.

(1) To centralize all power in the Church in the papacy.

We must remember that even up to 1870 when the dogma of the Infallibility of the Pope was legally established, there was much dissent and opposition to this doctrine. (2) To give religion mass-appeal by permitting some moral laxity. This has been clearly demonstrated in the past by the "exceptions" to moral standards which the Jesuits made for wealthy and rich rulers under whom they labored. Today we find it in popularized dancing, bingo, gambling, and other amusements of the world which are made inoffensive because the Church conducts them. (3) In order to counteract the attractive Protestant and Bible doctrines of personal salvation and the universal priesthood of all believers, they have created a strong emotional appeal, namely the universal appeal of motherhood by personifying it in the Virgin Mother of God and all mankind, the co-redemptrix of mankind, who is being more and more glorified. The doctrine of the Mediatrix and of the Assumption of the Virgin Mary are definitely based on these natural emotional appeals to the relationship of a son and mother.

Liguori has ever been the favorite of the Jesuits. He was the saint who stood for what they wanted to teach about Mary. They lost no time in bringing about his canonization and beatification and even got the time limits on such procedures swept aside by special decree. But even this did not satisfy them, so they used their international system to get people to demand that Liguori be declared "a doctor of the church," which title had been bestowed upon no one since pre-reformation days. Soon appeals

poured in to the Vatican from 39 cardinals, 10 patriarchs, 135 archbishops, 544 bishops, 25 heads of orders and 4 theological faculties beseeching Pius IX to declare Liguori a "Doctor of the Church," equal in rank to Augustine and Thomas Aquinas. The purpose of all this, of course, was to lend more weight to his doctrines so they could quote him as an unchallengeable authority. Finally, on March 23, 1871, the decree was given by the pope, and Liguori stands as a "Decider" of doctrines, which to the Jesuits, is even more powerful than the Bible. Liguori was one of those who advocated the famous "mental reservations" of the Jesuits which has placed a sneer on the term "Jesuitical," however, now he is held up as a model teacher of Christian doctrine and morality and someone worthy to be imitated.

St. Alphonse Mary Liguori is depicted by Father Berthe in his biography of Liguori as "the doctor of salvation -- and of salvation through Mary."* Liguori started out in life as a young lawyer, but a wound to his sensitive nature in losing an important case because he had overlooked in the papers the tiny word "non," caused him to turn from the world and to prepare for the priesthood. His life from the earliest years of his activities in the priesthood in Naples was filled with miracles. He seemed to think they were confirmation of his being on the right path. Such, for example, was the time a statue of the Virgin became alive during one of his first sermons. His own account of it is found in his letters (II, p. 456ff.)

* Life of St. Alphonsus M. de Liguori, by Father Austin Berthe of the Redemptorist Order, Vol. I, p. 396.

At the instigation of a visionary nun, Sister Marie Celeste Costarosa, he imagined himself divinely commissioned to found a new religious order in the Church. It exists today under the title "Redemptorists." Several hundred priests of this order are found in America. Before the Roman Catholic Church began to modify its preaching of hell-fire, they were known as "the hell-and-damnation Fathers."

Liguori's delicate health permitted his mind to see visions which were probably very real to him. At the same time, his entire idea of castigations of the flesh further weakened his already weak body and undermined his physical and mental health. The papal process of canonization glorified these aberrations of Liguori as "heroic virtues."

Nielsen gives a telling description of this side of Liguori's life.

"He was one of the heroes of that monastic asceticism of which the only object is to make life as unpleasant and burdensome to itself as possible. At Ciurani he lived for years at the back of a staircase in a wretched, narrow room, which received light and air only through an opening covered with paper dipped in oil and wax, instead of glass. In order to make every step painful he often carried pebbles in his shoes; and when he was going to eat he generally hung a big stone around his neck. Three days a week he ate nothing but a thin soup and bread; when he had fish, he contented himself with the scanty pickings about the head. Every time he took a frugal meal, he had a bag of bitter herbs by him, which he sprinkled over his food, so that both taste and smell were repulsive.... In the daytime it was his rule to wear a penitent's belt, garnished with spikes;

and both day and night he plied the scourge upon his feeble body. Like other saints, however, both male and female, he seems to have had a weakness, if such it may be called: his weakness was for snuff. It is said that this point was alleged by the advocatus diaboli during the process of beatification, but was dismissed with the remark that Liguori took snuff by the doctor's orders as a remedy for an affliction of the eyes."⁵

It is small wonder that Liguori was tortured for years with terrible pains in the head and chest. His self-inflicted pains made him extremely deaf and practically blind. Yet his mental sufferings were even worse.

"He was continually plagued by scruples, which brought him to the verge of insanity....The further he advanced in asceticism, the stronger his temptations became. He always turned his back when talking to women."⁵

Liguori died as he had lived in utter dependence on Mary and her mediatorship. He completed a life-long wish, expressed in some lines of his own poetry:

"This shall be my comfort sweet,
When the hand of death is nigh,
'Mary! Mary!' to repeat
Once again -- and then to die."⁶

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4. History of the Papacy in the 19th Century, by Frederick Nielsen, Professor of Ecclesiastical History in the University of Copenhagen, p. 99.

Note: It seems strange that when the advocatus diaboli (literally: the lawyer of the devil) whose duty it was to point out his sins, mentioned the snuff, it was passed off as "doctor's orders," yet the Catholic mind sees no inconsistency in the terrible castigations of the body which Liguori imposed upon himself. Of course, it may be that doctors were different in those days, especially inasmuch as they recommended snuff for an affliction of the eyes!

5. Nielsen, op. cit., p. 100

6. The Sacred Poetry of St. Alphonsus Marie Liguori, translated by Fr. R. M. Coffin, O.S.B., (London, 1863) p.40.

We quote some enlightening passages from an English translation of Liguori's book which was published in Ireland in 1909 with the imprimatur of the Archbishop of Dublin. Devotion to Mary is held to be necessary for salvation. On page 188 we read:

"For she does not save all sinners but those who serve and honor her with the intention of amending their lives. As to those who are not devout to her, who never beg her aid to arise from their sins, she will not recognize them as her flock, and the left hand (damnation) will be their station on the great day of the Lord."

And on page 199:

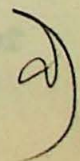
"And St. Bonaventure says that he who neglects Mary shall die in his sins; he who does not invoke her shall have no share in the kingdom of God. And again, there is no hope of salvation for those from whom Mary turns her face. Before him, St. Ignatius, martyr, had pronounced that a sinner can be saved only by means of the Blessed Virgin, whose great mercy obtains salvation for those who would be condemned by Infinite Justice."

Mary is shown as using Jesus to give out salvation to those who pray to her:

"The holy Virgin appeared and showing her (St. Gertrude) the divine Infant, whom she held in her arms, said: 'Behold the merciful eyes that I can at pleasure turn upon those who invoke me.'" (p. 191)

The power of Mary is represented as being so great that she can even reverse the decrees of Christ in the judgment:

"It is the opinion of many theologians, and of St. Thomas Aquinas particularly, that the Blessed Virgin has obtained



for several who died in the state of mortal sin, the suspension of their sentence (of damnation), and their return to life, that they might do penance." (p.203)

As a result of her work, the worship due Christ alone is given to Mary.
"At the name of Mary every knee should bend in heaven, on earth, and in hell."
(p.228)⁷

MARY IS THE SAVIOR

The Roman Catholic Church with all of its priests and all of its Jesuits can deny the title of this section, but there is such an overwhelming mass of evidence to prove it, that no fair person can deny it. Mary is the Savior according to their teachings. ~~Oh yes,~~ they teach *indeed* that we are saved by the "merits" of Christ, but they do not mean what the Bible means by the Atonement and what Protestants would mean by such a statement. Rome means that Christ suffered and died for us and gave His life-blood to give more than enough merit to the Heavenly Father so that through these merits we now have the ability, the sanction and approval of God, to work out our own salvation through our good deeds.

While the Holy Scripture denies any participation in the work of redemption on the part of Mary, the Roman Catholic Church has published book after book to set forth its doctrine that Mary is the co-redemptrix, and all human beings are indebted to her for their personal salvation.

7. All quotations from St. Liguori's book "The Glories of Mary" are taken from The Converted Catholic Magazine, October, 1943, p. 202.

True Christians stand condemned or approved in their doctrine by a single Bible passage. We feel, therefore, that a few quotations from Roman sources should be sufficient to show the blasphemous teaching of the Catholics.* L

An official Catholic tract says:

"Blessed de Montfort says simply: To find grace, we must find Mary. In reality the Church says the same when applying to Mary the words of Holy Scripture: 'He that shall find me, shall find life, and shall have salvation from the Lord.' (Prov.8,35)

"This truth is verified by very many spiritual writers. Thousands and thousands of souls have obtained salvation through Mary, through her merits and intercession, which, without Mary, and devotion to her, they would never have obtained. Certainly, thousands and millions have attained to eternal glory through Mary, who without Mary would have become victims of their sins and terrible vices. However, not for individuals alone has Mary obtained most wonderful graces, but whole nations have through her obtained knowledge of the truth and salvation....

"Mary is the hope of sinners, says St. Augustine. Mary is the refuge of the wretched, the aid of the whole world, declares St. Ephrem....

"When you follow Mary, says Saint Bernard, you will not go astray; when you pray to her, you will not despair; when you think of her, you will make no mistake; when she holds you up, you will not fall; when she protects you, you need not fear; under her guidance you will not grow weary; under her favor you will arrive at your journey's end in the harbor of safety.

"Again the same holy Doctor says: She restrains the Son that He strike not, she keeps back the devil that he harm

* Note: A number of other sources are listed in the Appendix to this chapter and may be consulted by the reader, should he doubt the quantity of such evidence.

not, she holds fast the virtues that they vanish not, she holds fast the merits that they be not lost, she holds fast the graces that they do not disappear." ⁸

The title of a chapter in the tract is given in bold face type: "WE SHOULD PERFORM ALL OUR ACTIONS WITH MARY, THROUGH MARY, IN MARY, AND FOR MARY."⁸

Another official tract says:

"With regard to our eternal salvation, let us never forget that we have no perfect security; on the contrary, there is a possibility of a dreadful, everlasting damnation awaiting us. The more anxious we are to escape this eternal misfortune, the more we should be concerned in looking about for signs of predestination and pre-election. DEVOTION TO THE BLESSED VIRGIN MARY IS, according to the teachings of the saints, A STRONG SIGN OF PREDESTINATION....

"Sinners who do not trust presumptuously but wish to abandon sin, find their salvation in Mary....

"The Evil Spirits Hate Devotion to Mary and Try to Prevent It. (Headlines) We may be assured, Satan hates no one more than a soul who nourishes devotion to Mary, because he considers as lost to himself all who venerate the Mother of God.... Through another possessed person Satan said that two classes of persons do him much harm: those who spread devotion to Mary and those who wear the scapular."⁹

This implies that all we who fight Mariolatry are aiding Satan in dragging people to hell, even though we may preach Christ crucified, because, according to Catholics, no one can come to salvation except through Mary; Christ alone not being enough apparently.

8. To Jesus Through Mary, official tract containing writings of St. Grignon de Monfort, Benedictine Convent of Perpetual Adoration, Clyde, Missouri, pp. 8;21;33-34;35.
9. Devotion to Mary, Benedictine Convent of Perpetual Adoration, Clyde, Missouri. Tract, pp.3;4;8.

MARY SUPERIOR TO GOD

A. Bongarzzone of Union City, New Jersey wrote in the Concordia Theological Monthly a very interesting article on the question "Is the Virgin Mary Worshipped?" We give his quotations supporting the premise that the cult of the Virgin Mary is considered far superior to the cult of God:

"St. Anselm, in his *De Ecc. Vir.*, wrote: 'We obtain our salvation more speedily by calling upon the name of Mary than upon the name of Jesus.'

"St. Bernardine of Siene, in his *Sermons* (61, Vol. 2) wrote: 'Everything, God included, is under the command of Mary.'

"St. Peter Damian, in his sermon 1, *De Nat. Vir.*, addressing the Virgin Mary, wrote: 'Every power is given unto thee in heaven and in earth, and nothing is impossible to thee, because thou canst save all who have lost every hope for their salvation.'

"St. Ignatius, in his *Apud Celate*, Part 10, wrote: 'O Virgin, it is impossible that any sinner can be saved without thy help and favor.'

"There is a legend which St. Alphonsus (Liguori) states as a historical fact. He wrote that once upon a time there was a certain friar by the name of Leo who had a vision. He saw two ladders, one of which was red and the other white. They were set up upon the earth, and their tops reached to heaven. Christ stood above the red ladder, and Mary stood above the white ladder. At the foot of the ladders was a crowd of people trying to climb them. Those who attempted to climb the red ladder were pushed down, while those who climbed the white ladder were by Mary introduced into heaven."¹⁰

10. Is the Virgin Mary Worshipped? by A. Bongarzzone, *Concordia Theological Monthly*, Vol. 3, 1932, p. 701.

This last legend is given repeatedly in the popular literature of the Catholic writers to indicate we cannot get to heaven through Christ, but must come through Mary.

Literally hundreds of quotations can be given to prove that Mary is the co-redemptrix of the human race, and more specifically, that man is saved through Mary. Space does not permit us to quote any more at this point; however, in Appendix One to this chapter, the reader will find references to dozens of other works which will very definitely give conclusive evidence of the wide-spread teaching of this doctrine.

There are many societies throughout the world whose sole purpose it is to perpetuate the doctrines concerning Mary. They distribute officially approved literature and carry on great campaigns for people to wear their medals, scapulars, use their rosaries, etc.

All of the false doctrine in this chapter can be firmly counteracted by the truthful Christian with just a single passage of Scripture, e. g. (Acts 4,12) "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

Chapter Three

MARY'S ASSUMPTION

We have asserted that the definition of the doctrine of the Immaculate Conception is basic for all other teachings about Mary. We have shown this to be the case in the teaching that Mary is the co-redemptrix of the human race, and we shall also observe that the Immaculate Conception is basic for the teaching that Mary was assumed into heaven.

The teaching of the Assumption of the Virgin Mary has not been defined as an official dogma of the Roman Catholic Church up to this writing, and it may be years before enough pressure is brought to bear at the Vatican to cause the pope to declare it a dogma. Again, as in the history of the Immaculate Conception, the Jesuits especially are the ones who are urging the definition of the Assumption of the Virgin.

Protestants are too prone to forget that the Roman Catholic religion is mystically emotional in its theology. Probably in no other teaching about Mary are the basic reasons for believing the teaching so emotionally grounded as in this belief in the Assumption. Scripture is silent on the matter, and even little can be quoted from the traditional writings to substantiate the belief.

We speak of Christ's assumption, of Elijah's assumption into heaven, but the Catholics apply this to Mary. The Assumption of the Virgin Mary is the teaching that after death her body did not corrupt and decay, but was as-

sumed by Christ into the heavenly realms in much the same manner as His own bodily ascension.

SUMMARY OF THE ARGUMENT FOR THE ASSUMPTION

That the belief in Mary's bodily assumption into heaven is based on emotional arguments is shown by the very nature of the arguments.

1. Jesus' regard for Mary would never permit Him to allow her body to see corruption.
2. The idea of worms causing Mary's body to decay is so repugnant to the Christian, he just cannot believe it.
3. The natural instinct of man demands her assumption into heaven.
4. No one can deny that Mary's soul is in heaven, therefore, it is easy to believe her body is also there.
5. The doctrine of the Assumption is not in the Bible, but that does not matter, for it is guaranteed by tradition and the teaching of the church.
6. The fact that Scripture omits the teaching does not prove it is opposed to the teaching.
7. Remains of all the other saints are in existence, but there is not one bone of the Virgin Mary anywhere, showing that her body had been assumed into heaven else certainly her bones, above all others, would have been preserved by the church.
8. Since Mary had been Immaculately conceived, it is perfectly natural to believe that her body also did not see corruption, but ascended on high.
9. It was just as easy for God to take her body to Him-

self right after she died as to wait until the last day when all the dead will arise. Therefore, it is not an impossible task for God to perform, so why not believe it?

10. The fact that the Church officially teaches this doctrine is sufficient evidence that the Assumption actually took place.

11. The bodies of all people will arise from the grave on the last day; in the case of Mary, this was simply anticipated; her body was raised from the grave soon after her death.¹

1. These arguments are summarized from the following two official Roman Catholic sources:

(a) Assumption of the blessed Virgin Mary, by S. Baring-Gould, in: Lives of the Saints, 1914, Vol. 9, p. 141ff. "It is repugnant to Christian feeling to think that the body of the blessed Mother of Jesus should have become a prey to worms; that Jesus, who ascended up into heaven in His human body, should suffer the flesh of His Mother to see corruption. The natural instinct of the Christian heart proclaims the Assumption,--- that on the death of Our Lady, her Divine Son should have assumed her body and soul to His heavenly mansions."

(b) Virgin and Statue Worship Quizzes by Fathers Rumble and Carty, Radio Replies Press, Tract, pp. 9-10. Question: "How do you prove Mary's bodily assumption into Heaven?" Answer: "No Christian could dispute the fact that Mary's soul is in Heaven. Christ certainly did not suffer the soul of His own mother to be lost. The doctrine of her bodily assumption after her death is not contained in Scripture, but is guaranteed by tradition and by the teaching of the Catholic Church. That Scripture omits to record the fact is no argument against it. Omission is not denial. Meantime, early traditions positively record the fact, and negatively we note, that, whilst the mortal remains of a St. Peter and of a St. Paul are jealously possessed and honored in Rome, no city or Christian center has ever claimed to possess the mortal remains of Our Lady. Certainly relics of Our Lady would be regarded as having greater value than those of any Saint or Apostle, so nearly was she related to Christ.

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HISTORY OF THE TEACHING OF THE ASSUMPTION

Daniel A. Lord, the prolific Jesuit writer of Saint Louis put out a well-written tract about ten years ago on the Assumption of the Virgin Mary. He traces the history of this Roman doctrine as follows in his opening pages:

"The year is 451 A.D. The place is the city of Chalcedon in Asia Minor. The occasion is the famous council, to which Christian history turns back respectfully.

"All of that seems remote enough from our day and age. Yet it is linked, with that close unity which is Catholic, to the present moment and to a widespread movement that is capturing the attention of the Catholic world.

"Into the assembly of the deliberating fathers walks the Roman Emperor Marcian. His eyes are eager and he makes of the assembly a surprising request.

"'Find for me,' he begs, 'the body of God's Mother. It is my imperial desire and determination to build for it a beautiful shrine. Surely this immaculate body is the world's most precious relic and deserves for its monument a mighty basilica. If you will find me the immaculate body of Mary, I will have it sealed in the sacred security of a golden casket and placed under an altar of marble and precious stones. Find for me, I beg of you, reverend fathers, the body that was once the shrine of the Incarnate Word of God.'

"There was a childlike simplicity about

(Footnote continued from previous page)

And it was most fitting that the body of Mary, who had been preserved even from the taint of original sin, should not have been allowed to corrupt. After all, it was just as easy for God to take her glorified body to Heaven at once as it will be to take the glorified bodies of all the saved at the last day. However, the definite sanction of this doctrine by the Catholic Church is sufficient assurance of the fact."

the request. The assembled fathers hesitated. They knew where the bodies of Peter and Paul rested in the honored security of the Vatican. The Cross of Christ, recovered by St. Helena, mother of Constantine, was once more safe in the keeping of the Church. The bones of the martyrs and the virgins slain during the first days of Christianity had been placed in beautiful reliquaries or under the altars of a thousand churches. But no city or cathedral or shrine or reliquary had ever so much as claimed to possess the body of the Mother of God. That was a relic which the Church had never been permitted to possess."²

According to Lord, in the midst of this august assembly at the Council of Chalcedon, there arose St. Juvenal, the Bishop of Jerusalem to explain to the Emperor what had happened to Mary and why her body was not to be found anywhere. This is described as follows:

"THE DEATH OF MARY

"The day had come, said St. Juvenal, in substance, when the common doom of all Adam's children was to fall upon the Mother of God. It had fallen upon her Son; now it was to seek out His mother. Mary lay upon her bed waiting for death.

"Time had touched her with a light hand, for it is sin, not time, that ages and destroys. She was beautiful in her maturity; lovely even in the evening of her life.

"Moved by a common impulse that was the inspiration of the Holy Spirit, the

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- * The writer recalls that approximately two years ago, headlines in the newspapers announced that the present pope had issued an order that a search be made under St. Peter's Cathedral in Rome to find the body and grave of Peter.
2. Our Lady's Assumption, by Daniel A. Lord, S. J., The Queen's Work, 3742 West Pine Blvd., St. Louis, Mo., pp. 3-4.

Apostles, scattered to the far corners of the earth in their apostolate, returned to the deathbed of their queen. They had clung to her in the terrifying days that followed the death of Christ. They had delayed fearfully about her in the interval that followed the departure of her Son in the Ascension. They were with her in the vitalizing Pentecost when the Holy Ghost came upon them and lifted their timorous spirits to heights of apostolic heroism...

"Now with death near, they reassembled about her bed, sons reunited about their dying mother, messengers of Christ hurrying back to be with Christ's mother in the last few hours before her soul found its blessed release and escaped joyously into the presence of her Son. What messages they must have entrusted to her who was so soon to see their beloved Master!

"Quietly and without agony she died. There were no lamentations about her deathbed. Though the hearts of the Apostles were torn with grief as they saw her eyes close in a calm, unbroken sleep and her merciful hands fold in a final gesture of prayer upon her breast, and though they realized with a sharp pang that they would never again hear her repeat the story of Christ's thirty hidden years nor receive her wise counsel and encouragement in their difficult work of soul conquest, they could not long be sad.

"Without Christ the world, they knew, had been for Mary an empty place. Even the Eucharistic presence of her Son was no adequate substitute for His visible presence. She had been, since the Ascension, patiently waiting for her invitation to follow Him into His kingdom, as she had always patiently waited upon all His wishes. And though she had mothered His Apostles and embraced in a mother's tenderness all the world for which He had died, she was waiting eagerly and expectantly for death.

"Reverent Burial

"Now it came, not as the fearful conqueror, but as the blessed liberator, and the Apostles were glad for her sake even though their own loss was bitterly heavy. She died, and

dying, smiled into the eyes of her Son come to take her safely through the gates of death into His living presence.

"Among the Eastern peoples burial follows quickly upon death. So the Apostles, with loving, reverent, if reluctant hands, carried the body of Mary, fair even in death, to the tomb. Her lips still smiled with the final joy of anticipation that flooded her whole being as her soul left her body. Her hands were still clasped in her almost uninterrupted gesture of prayer.

"They summoned her friends and relatives, drew the burial garments over her, and mourned and rejoiced. As evening came on, they carried her body to the cool, dark tomb, and closing the grave, returned to her empty dwelling.

"Undoubtedly, during that lovely burial, they remembered, abashed and ashamed, another burial in which they had not participated. She had often told them the details of that tragic procession from Calvary to the tomb of Joseph of Arimathea, and shame had filled their hearts as they thought of the cowardice that had held them captive in dark corners and cellars while the crucified Christ was borne to His borrowed grave by the hands of strangers.

"Perhaps they felt that this reverent burial of His mother was some slight atonement to Christ for their absence from His burial on Good Friday.

"Thomas is Again Absent

"Characteristically, St. Thomas arrived a day late. Poor Thomas had a way of being absent when important things took place.....

"Again he was late when Mary died. But had he been present at the death and burial of Mary, we might never have known that Mary was assumed from the grave.

"Deeply regretting that he had not seen Mary in the calm peace of death, he asked the other Apostles to return with him to the tomb and roll back the stone so that he could for the last time on earth see the face that was the maternal counterpart

of the face of the Master he had followed in life and was tirelessly preaching in unresponsive India.

"An Empty Tomb

"The Apostles, who were more than willing to see that sweet face again, led Thomas to the tomb.

"They rolled back the stone, entered the cool, dark doorway, and then stopped motionless. Perhaps they were really not surprised. Certainly they had no fear that her body was stolen. They must at once have recognized the singular appropriateness of the miracle that copied for the mother the resurrection of her Son.

"For the tomb was empty. Where her body had rested, full-blown flowers were blooming. Through the tomb blew not the slightest breath of death's corruption. Instead, it was filled with the perfume of flowers mingled with scents not of earth.

"But the body of Mary was gone."³

Daniel Lord's story continues with an interesting description of how clear the entire situation was to the Apostles, how they knelt there and lifted their eyes toward heaven where the Son and the mother were now reunited. It was from that moment on that the Christian world never sought the body of Mary. The Emperor was satisfied with the story.

THE FEAST OF THE ASSUMPTION

Baring-Gould give us information as to its celebration:

"It was celebrated in the time of Constantine the Great on January 18, but was transferred at the request of the Emperor Maurice, in 582, to August 15. In the Council of Mainz in 819, it was appointed as one of the great festivals of the year. Pope Leo IV, in 847, provided the festival with a vigil and an octave. In the seventh century Pope Sergius appointed litanies for that day."⁴

3. Lord, op. cit., pp. 4-9.

4. S. Baring-Gould, op. cit., p. 141.

Chapter Four

MARY, MEDIATRIX OF ALL GRACES

We have shown how the Immaculate Conception doctrine is necessary to support the work Mary did as man's co-redemptrix while on earth. We have also shown how this particular doctrine is basic for the declaration of Mary's Assumption into heaven. Now that Mary has ascended on high, it is only natural that she is ascribed work on our behalf while being in the heavenly kingdom. This is the work of "Mediatrice of All Graces."

This pia sententia that Mary is our Mediator is a widely-taught doctrine, but has not been defined as a dogma by the Vatican. Catholics, however, have great hope that the day will soon come when His Holiness will declare this an official dogma of the Church. Father Raphael V. O'Connell in a book published in 1926 on this subject states:

"Recently a very important step was taken by the Holy Father in the appointment of a special commission of theologians, with three branches, one to sit at Rome, another in Belgium, and a third in Spain, whose duty it should be to examine the question maturely and from every angle, and to give their verdict as to whether or not the universal mediation of Our Lady is capable of being defined as a dogma of faith."¹

Father O'Connell envisions a happy conclusion to the investigation since the Holy See has already been so gracious as to permit this teaching to certain Bishops and

1. Our Lady Mediatrice of All Graces, by Raphael V. O'Connell, S. J., Metropolitan Press, John Murphy Company, publishers to the Holy See, Baltimore, Maryland, p. 8

and communities which have requested them. We shall present the various pious opinions now held by Catholics.

THE FOUNDATION OF MARY'S SPIRITUAL MOTHERHOOD

The mediation of Mary is based on Mary's so-called spiritual motherhood. The writers are quite emphatic in their popular literature to show that we are all children of Mary, or that she is the spiritual mother of us all. The incident of the passion story where Christ commends Mary to John and John to Mary with the words "behold thy mother," is given the meaning that Jesus did not merely intend John to care for His mother after His death, but that He was speaking to the entire human race, "behold thy mother."

Mary's Merit

To begin their threefold proof for Mary's spiritual motherhood, they first point out that she merited to be the mother of God.

"Mary merited to be the Mother of the Divine Redeemer, and prepared herself for that unexampled dignity by the constant practice of the highest virtue. That Mary merited to be the Mother of God is a truth too often and too expressly enunciated by the Fathers and doctors of the Church, and in her liturgy, for any one to think of calling it in question."²

The Catholic writer claims that we owe our gift of supernatural or eternal life to Mary. He says:

². op. cit., p. 41-42

"And this is still more evident, if we consider how God, as it were, waited for centuries, from the fall of man till the appearance of Mary, before sending His beloved Son to redeem the world. She prepared the way whereby God had resolved to introduce His Son into the world. His coming depended upon that preparation: without it He would not have come."³

This makes everything depend on Mary instead of God.

The argument continues:

"In claiming, however, that Mary merited the Divine Motherhood, we do not claim either that her merit was of the strictest kind, or that she merited the Incarnation itself of the Son of God. This mystery being the very source of all grace, and hence of all merit, cannot itself come within the object of merit; and besides, being an infinite grace, and of infinite value, it is beyond the power of meriting of any pure creature."³

This is the old story that Rome's theology presents no end of contradictions. In this last quoted selection we face the unsolvable problem of trying to harmonize the statement "Mary merited becoming the Mother of God" and "no she did not really merit." And yet Roman theologians offer an explanation.

An honest theologian must not despair in his efforts to counteract such tactics, even though it is difficult to understand them. The only explanation which can be offered to make the situation of so many false doctrines somewhat more comprehensible is the following: When the papists began changing the true doctrines of the Holy

3. op. cit., p. 44-45.

Scriptures and dragging in conflicting teachings of tradition and the Fathers, they removed themselves so far from the truth that each error they taught had to be backed up with further error to substantiate the first. Hence, upon the declaration of the Immaculate Conception of the Virgin Mary, it was also necessary to make it plain that she was so sinless that she merited the honor conferred upon her in bearing the Savior because of her sinless life. It is simple to discern that this is a vicious circle of false doctrines. This meritorious sinlessness is brought out thus:

"But supposing the Incarnation to have been fixed upon by the divine choice as the means of accomplishing men's redemption, and supposing that the Son of God was to have a human mother, then it was eminently fitting that that Mother should be Mary, whose purity, and innocence, and incomparable beauty recommended her as the only one fit to be so intimately associated with the Savior of the world, as to furnish from her own substance the flesh of the Son of God made man.³

No longer did God perform a miracle in the Incarnation by producing a sinless Savior, but rather He is sinless because He came from the sinless flesh of the Virgin Mary. It is hardly necessary in this section to do more than just to mention that the idea of Mary's racial sinfulness and her inclusion in all the Scripture passages (Ps. 53,3; Ec. 7,20; 1 Cor. 15,22; Rom. 3,23;)

3.op. cit., p. 44-45

condemning the entire race of mankind is entirely neglected by the Catholics. This is a necessary part of the Immaculate Conception. We who still hold firmly to the Scriptures, still believe that Mary was included in the group of beings known as sinners because the Bible ascribes to her no immaculate conception, nor an immaculate life, but instead proves how very human she was at times.

Mary's Consent

This next proof of Mary's Spiritual Motherhood is stated thus:

"Mary was not an involuntary instrument in the accomplishment of God's merciful design for the redemption of mankind. An Angel was sent from the court of Heaven to ask her, in the name of the Most High, to consent to play the part assigned to her in the plan of salvation. The whole demeanor of the heavenly ambassador implies that he did not come with absolute orders, which God would accomplish whether His creature willed it or no. On the contrary, the deference with which the Angel addresses Mary, the detail into which he enters in setting forth the divine purpose, the explanations which he gives in reply to Mary's inquiry -- all indicate that what he had come to ask was her free cooperation in the mystery that was about to be wrought in her. Else, why does he wait till Mary has acquiesced in what is proposed? Why does he withdraw only when he has heard from her lips the words 'Behold the handmaid of the Lord; be it done to me according to thy word'? Or why does Mary feel called upon to speak those words, if not because she recognizes that her consent has been made a necessary condition for the accomplishment of the great mystery, which for the moment is in abeyance, and in view of which God asks of her this supreme act of obedience and faith?"⁴

4. op. cit., p. 46-47

No comment is necessary when we examine this fragment of Jesuit mariolatry with Luke 1, 26ff. We must remember that the situation was not at all the way the Jesuits would have us believe. Mary's consent was not asked; the glad announcement was made to her. The important thing in the Biblical account is Mary's faith. When the Angel Gabriel tells her the good news, she asks how this could all happen to a virgin, but she believes, she has faith. The birth of Christ was an act of faith on Mary's part, but this is what the Roman Catholic theologians do not like.

The argument for the "consent" of Mary to bearing Christ continues:

"But for the cementing of such an alliance (Christ's human and divine nature is meant) the law of nature requires the consent of the contracting parties, and in the order of grace we find God uniformly respecting the lawful claims of nature. Hence it is not enough that the Son of God seeks the alliance: there must be some one to answer for our human nature, to accept in its name the proffered honor; and who so pure, so glorious as Mary, so fit to treat with God of the great affair of our salvation? The humanity of Christ, in which the espousals are to be realized, and which would have the foremost claim to be consulted, does not yet exist, except in Mary. She then must speak in behalf of all; she must say the word that shall seal forever the alliance between our human nature and the Son of God."⁵

Again we take exception to the repeated statements of Mary's "Fitness" which implies the immaculate conception. It makes it appear that the Holy Trinity got to-

5. op. cit., p. 47-48

gether to plan our salvation and invited the Virgin to join them and consult with them on the subject. They would make it impossible for God to act except through Mary.

Let us see how they even detract from John 3, 16, in which we are told that God the Father so loved the world that HE GAVE Christ to us to save us. They use these terms of Mary:

"But in giving Jesus to us, she gave Him for what He was, and what she knew Him to be, and hence, as in Jesus we have everything, she gave us all things together with Him. To her then we owe the salvation, which Jesus brought to us. To her we owe that spiritual life of grace, without which there is no escape from the death of sin. No one then is saved, except through Mary. No one comes to life except through Mary."⁶

These statements are quite plain. If we change the reference to the masculine and read them to a religious person, that Christian would say, "Why you are talking about God and what God has done for us!" And yet the Catholic Church claims that it only venerates Mary when it ascribes to her all the attributes of God. Indeed, it is not difficult to show that Mary is the goddess of Catholicism!

Mary's Union with Christ on Calvary

This is the third and final argument offered to prove the spiritual motherhood of Mary. The Roman writer

6. op. cit., p. 49

continues to glorify the Virgin:

"But it was not for herself alone that Mary deserved the divine fecundicity, through which she became the Mother of our merciful Saviour. Her deep humility, it is true, would never have permitted her to aspire consciously to the high honor of which God deemed her worthy, and yet, in point of fact, it is through her, and by reason of her exalted merit, that God has bestowed upon us the gift of His Only-begotten Son, with whom and in whom He has given us all things. We are all debtors then to Mary for the life of grace which her Son has purchased for us."⁷

"True it is that Mary, in consenting to become the Mother of our Blessed Redeemer, had already consented to the privations, and sufferings and ignominious death, whereby her innocent Son was to pay to the divine justice the debt of our sins....She foresaw and accepted it, but this is not yet enough. Though any single act of the Man-God would have sufficed to reconcile a thousand worlds, His acts are not accepted singly, but as forming part of one grand whole, the work of man's Redemption, which will be completed only when the Redeemer expires on the cross. In this work Mary was associated from the time at which she consented to become the Mother of our Savior, and there would be a lack of unity in the divine plan, if, united with Jesus at the outset, and for a portion of His work, she were no longer so at the hour of its completion.

"Hence Mary stands by the Cross of Jesus, bringing forth her spiritual children in anguish and bitterness of soul. As the 'Mother of all the

7. op. cit., p. 51-52

living' she must give them life through the Passion of her Son, and as their future comforter in all their sorrows, she must learn compassion through her own grievous pangs.

"Jesus was not alone in the earlier stages of His life-work, wherein He pledged Himself to die, that we might live. It was as He reposed on Mary's bosom that He took upon Himself the solemn engagement wholly to sacrifice Himself for us. (Note: Even though the Bible does not say this was planned on Mary's bosom, but in eternity by the Trinity!) It was under her roof, and under her fostering care that He grew up as a lamb destined for the slaughter. And hence, when at length the sword is lifted up, and is on the point of being plunged into the flesh of the innocent victim, Mary is of necessity there at His side. For, ere it can rend the fragile wall of clay, and open to us the fount of never-ending life, it must first pass even through the heart of the sorrowful Mother.

"Absolutely speaking, Our Lady's acquiescence in the immolation of the Divine Victim, as involved in her consent to the Incarnation of the Son of God for the salvation of the world, would have been all-sufficient to constitute her Mother of our race, even if it had been no part of God's plan that she should be actually present at the death of the Redeemer. As a matter of fact, however, we know that she was destined to stand on Calvary's height at the supreme moment, and, by the unfailing union of her will with the divine will, was to have her part in the bloody oblation, whereby Christ offered Himself to the Father for the redemption of mankind. Nor is it reasonable to suppose that the foreknowledge of her cruel transfixion was at first withheld from Mary, when we know it to have been revealed to holy Simeon, who prophesied that a sword should pierce her soul."⁸

8. op. cit., pp. 53; 54-56.

The Jesuit writer has to strain himself in order to prove this third point also. He makes the false premise that Christ was so tied up with Mary at the outset of His life because she consented to the birth, and from that he draws the false premise that because of this unity it is only logical to assume and to believe that she was in union with Christ when He suffered on the cross and thus she also had her part in that shedding of blood for the sins of mankind!

MARY, MOTHER OF DIVINE GRACE

After all the reasoning indicated in the previous material of this chapter, we are now getting down to the main point which the papists are trying to make. They will proceed to show how Mary is our mother and also, therefore, the mediatrix of all graces:

"For she has not merely bestowed upon us the supernatural life, by giving to us our most Blessed Redeemer, and all that has come to us through Him, but she is incessantly occupied with whatever concerns us, procuring for us all that may nourish and strengthen in us the life of grace that we owe to her, and guarding us against the dangers that threaten to steal it away, and to make void in us the Passion of her Son...

"Again, Mary is called 'Mother of Mercy,' not only by reason of the plentifulness with which mercy is apportioned to those who seek it at her hands, but also in the sense that it is her special, one might almost say, her exclusive prerogative, inasmuch as God, while reserving to Himself the dispensing of justice to all creatures, has, as it were, made over to Mary the half of His kingdom, by empowering her to deal with every sort of misery, to which mankind is heir, healing the sick, relieving the distressed, comforting the sorrowful everywhere."⁹

9. *op. cit.*, pp. 58-60.

This whole argument assumes, contrary to the Scriptures, that Mary is not only aware of our every need, but it is to her that we all owe our gratitude for helping to supply that need. R. W. Heintze, remarking on the subject of this present discussion, observes:

"Schon lange hat man sich im Papsttum daran gewöhnt, die Heiligen, besonders Maria, um ihre fuerbittende Mittlerschaft anzuflehen. 'Abraham weisz von uns nicht, und Israel kennet uns nicht,' das hat jahrhundertlang nichts zu sagen gehabt."¹⁰

Indeed, the dead cannot help us; this the Scriptures indicate. This also means that the Virgin Mary not only does not hear the prayers of the people who pray to her, but that she cannot help them! For hundreds of years this passage has stood, but the Catholics don't do anything about it!

It is especially interesting to see how the theologians divide the work of man's redemption between God and Mary, assigning to Mary the more important phase of this work. With the use of the words, "as it were," they hope to deceive their people:

"God, while reserving to Himself the dispensing of justice to all creatures, has, as it were, made over to Mary the half of His kingdom, by empowering her to deal with every sort of misery, etc."¹¹

MARY, OUR MEDIATRIX

The reader must keep in mind that the Romanist places reason, the voice of the church, over the Bible, otherwise

10. R. Heintze, *Maria Mediatrix Omnium Gratiarum*, in *Concordia Theological Monthly*, December, 1933, p. 881.

11. O'Connell, *op. cit.*, p. 60.

the following will not be properly understood. To us it is another contradiction with the Word of God, but to the Catholic there is no contradiction. This is the argument used against St. Paul's divinely inspired writings:

"It is quite true that, according to the inspired teaching of St. Paul, there is but one Mediator between God and man, the Man Christ Jesus. That is to say, there is but one whose role in the great affair of our salvation is indispensably necessary; but one who could and did save us by offering to the justice of God condign satisfaction for our sins.

"When then we ascribe to Mary a part in the work of our redemption, we do not by any means propose to put her on a footing of equality with Christ, her Divine Son. There is no thought of affirming the necessity of her cooperation. The question turns on a point of fact, and must be determined solely from the sources of divine revelation, that is to say, from Holy Scripture and tradition.

"Nor do we, by asserting the fact of Mary's cooperation with our Divine Saviour, detract in any way from the value of His atonement, as though our debt were not fully paid by Him. Christ offered to the Father a superabundant satisfaction for the sins of mankind. He alone has paid the full price of our ransom, and to this price no one else has contributed a single mite or farthing. Nor could anyone have done so, seeing that, by reason of the revolt of our first parents, in which the whole human race was involved, we all alike had need of being ransomed, before we could regain the grace and favor of our Maker.

"And yet, in the whole work of the redemption, it was His will to associate His Blessed Mother with Himself by indissoluble ties. The part she takes in our restoration is indeed essentially inferior to His. She does not pay even the smallest fraction of our debt. On

the plane on which His mediation is exercised, He is absolutely alone. Yet from first to last, she cooperated in His work by the entire conformity of her will with His. Hence her role, though of a lower order, is no less universal than that of the one Mediator; our obligations to her comprise in their extent the whole redeeming office of her Son.

"When we speak of Mary as our Mediatrix, we may have in mind either the function which she exercised in the work of the redemption in general, or the position which she holds in our regard as go-between in our relations with Jesus.

"From the former point of view, Mary's mediation is inseparably bound up with that of Jesus. Although He might have wrought our salvation alone, without taking Mary into His confidence, or inviting her to share in His work, as a matter of fact, He did not choose to do so, but willed that she should be present at each successive stage of His mortal career, renewing, continuing, completing, what she had done at the Incarnation, and that everywhere His oblation of Himself should be presented to the Father through Mary's hands. This is what we see to have taken place at His first entrance into the world; and again when, in a more explicit manner, He took upon Himself the office of Saviour in the mystery of the Circumcision, and received from Mary the Holy Name of Jesus; and once more, when He renewed His offering at the Presentation in the Temple; and finally when the holocaust was completed by His death upon the Cross...

"Mary's mediation is in reality one with that of Jesus, who, though He might have willed otherwise, has seen fit to give Himself to us only through Her. His assumption of the role of Mediator He made dependent on Mary's consent, and it was her motherly offices, exhibited towards Him through life, which made Him ready for the sacrifice, whereby He was to reconcile the world to God. Plainly then, as an important factor in the mediation of her Son, Mary is well entitled to be called our Mediatrix.

"There is however a further sense in which the name may rightly be applied to her; she is for us a happy go-between in all our relations with Jesus. Thus it is she from whom we first received our loving Saviour, and who bestows on us, as comprised in that supreme gift, all the graces of salvation. Again, it is she who introduces us to Jesus as she once introduced the Shepherds and the Wise Men, and who pleads for us before His heavenly throne, drawing down upon us mercy and endless blessings."¹²

The poor papists say that it is quite true St. Paul says there is but ONE Mediator between God and men and that is Christ, but then they proceed through many paragraphs to show that in spite of what St. Paul says, the church says just the opposite and the people should ~~rather~~ believe the Church rather than the inspired Apostle. They also say that with this teaching they do not propose to put Mary on an equal footing with Christ, but they go right ahead and do it anyway! This is literary and theological dishonesty! They say they will prove their point from "Holy Scripture and tradition." They quote St. Paul which opposes them and then prove their whole argument by false tradition without Holy Scriptures! They say they do not detract from Christ by claiming Mary's cooperation in the Redemption, but we say absolutely that they do. We say the Synergists take away from Christ's glory if they even believe that they are in any small, minute way responsible for their salvation, and yet we should not think the Catholics take away from Christ's glory when they say, as we have just quoted:

"Although He might have wrought our salvation alone....He did not choose to do so, but willed that she should be present....

12. op. cit., pp. 61-65.

and that everywhere His oblation of Himself should be presented to the Father through Mary's hands"!

These brazen theologians say that Christ could have done this or that, but instead He decreed that this should be so, and then they go ahead and teach some blasphemous false doctrine to exalt Mary to the highest heavens. They give Mary credit for things that God the Father has given us; they give Mary credit for things that Christ alone has purchased for us; they give Mary credit for things which the Holy Spirit alone works in us. It is she who introduces us to Jesus---not the Holy Spirit through the Bible! They try to cater to the sentimental emotions of the ignorant religionists by saying that Mary introduces us to Christ even as she introduced Him to the wise men! The Bible does not even state this fact, though it might be true in a certain sense.

There is one point we must always bear in mind. The Catholic theologians say that God brings justice, and that is half of the work (which is divided among the Trinity), while the other, more important half is mercy and that is brought to men or given to men by Mary. Mary as the Mediatrix does not only mean she hears and answers our prayers, but that she is in charge of the treasury room of the graces which Christ earned for us and she distributes this mercy to mankind.

MARY'S ACQUISITION OF GRACE

The more the student reads Roman Catholic theology, the more it is apparent that Christ's death did not bring

a flood of cleansing waters down upon the earth. Instead, all of these cleansing streams of blood are stored up, locked up, in a heavenly repository, and can help no one unless that door containing this treasure, this grace, is unlocked, and Mary holds the key! Rome admits this. O'Connell says:

"The treasure of grace, accumulated by our Divine Mediator in behalf of sinful man, is quite inexhaustible. As there is no end to the merit of the Man-God, so there can be no end to the store of grace, which is laid-up for the redeemed, and of which they can freely avail themselves at every moment, and for every need that can possibly befall them...

"But if she has part in the work of the redemption as a whole, then, by the very fact, she has also part in all those graces which are prepared for us in view of the merits of the Redeemer, and for the working out of our salvation. For they are included in the work of the redemption. Deservedly then do we give to Mary the title of Mediatrix of Grace."¹³

The writer continues:

"True, in the strictest sense of the term, our Mediator is one: for Christ alone by His atonement reconciles us to the Father. (This is a fine statement, if they would only stop there!) At the same time, it is Mary, who, by giving to Him our human nature, makes of Him an apt Mediator---not God alone, nor yet man alone, but the Man-God subsisting in both natures---and who by her union of will with His, offers Him to fulfil in our regard that role. In this sense, as being so important a factor in the mediation of her Son, she herself is truly entitled to the name of Mediatrix."¹⁴

The main point for us to remember out of all this "double-talk" babbling, is that whatever Mary is, and whatever they might call her, it is an established and widely-recognized

13. op. cit., pp. 68-69.

14. op. cit., p. 67.

fact that Catholic people pray to her, call on her in trouble, and ask her to mediate for them, when God says that we should and must do this ONLY through Christ!

Some of the Catholic fathers say that the Church is truly like a body. Christ is the head wherein the grace for salvation is contained. We are all the members of the body, but Mary is the neck through which the grace must pass to the members the same as food passes from the head, through the neck, to nourish the members. That is an accurate illustration, and explains their false doctrine precisely!

MARY'S DISTRIBUTION OF GRACE

Rome holds the doctrine of "gratia infusa" which means that through the death of Christ, His merits and grace are given us (infused in us) by Mary so that we achieve the "graces" or ability to work out our own salvation through good living, good deeds, etc. The Romanists say:

"The piling up of an immense and quite inexhaustible treasure of grace, to be forever at the disposal of man for his spiritual necessities ceased with the death of the Mediator on the cross. But the great work of man's redemption did not stop there. The graces which had been won for us by the life and sufferings of the Redeemer, were intended to be used. They can only bring salvation to the individual soul, when, by the appointed channels---such as prayer, the sacraments, and the Holy Sacrifice of the Mass---they are brought within reach of those for whose sake they have been amassed. So that after the question of the acquisition of grace, there comes another, no less important, which concerns its distribution, and here, no less than in the previous question, we assert that Mary is intimately and inseparably associated with her Divine Son in His office of Mediator, and hence further entitled to be called Mediatrix of Grace."¹⁵

15. op. cit., pp. 70-71.

Now they show us how Mary must be this "Distributor" of this grace:

"It does not follow as a logical consequence, that if Mary cooperated in the acquisition of grace, she must also have part in its distribution, but there is here unquestionably a certain propriety, which impels us to that conclusion. The hands that have amassed the riches, should, it would seem, have the joy and the privilege of distributing them."16

Proper This assumes that doctrines can be taught which are merely propitious rather than Scriptural, and it furthermore assumes that Mary gathered this blessing, that she amassed it, yet they have not gone so far as yet to deny that it was CHRIST who died for man, it was CHRIST who spilt His holy precious blood to wash away our sins! They say of Mary:

"It is Mary who gave us Jesus, that He might save us from our sins, and incorporate us in His everlasting Kingdom. How can we possibly doubt that with Him she has given us all things, and hence those graces too whereby we are saved, and by which we become members of His Heavenly Kingdom?

"At the Incarnation, the whole price of our ransom was delivered to Mary: for that price is Jesus. Again, on Calvary, when payment has actually been made, our ransom is deposited in Mary's hands to intimate to us, no doubt, that all the graces of the supernatural life, which the death of Christ has purchased for us, must come to us through Mary's intervention, even as Christ, the author of grace, is Mary's gift to us. She must present Him to the Father, with His merits and His satisfactions, in order that they may be accepted in behalf of all mankind, and may draw upon us the graces by which salvation is actually achieved, and in this precisely Mary's mediation mainly consists."16

Once more they insist that it is Mary who gave us Jesus, etc. The Scriptures say that Christ truly gave us all things, but they say that it is Mary who has given us all things.

So that no one may think that Mary interferes with the work of the Holy Spirit, they hasten to add a note:

"No one, we think, will consider it amiss, if we add a word here concerning the function of the Holy Spirit in the distribution of grace...If then, in these pages, we claim for Mary the exalted role of universal distributor of grace, we are not assuredly ascribing to her a function that is the peculiar prerogative of the Divine Spirit."¹⁶

THE UNIVERSALITY OF MARY'S MEDIATION

So that the mediation of Mary might really be glorified, it is necessary for the Catholics to show that her mediation is of a universal character:

"Mary's hands are busy too distributing the graces, which Jesus has amassed. But can we state with certainty just how far the dispensation of divine grace has been committed to her?

"To be sure, it is commonly said, in the language of St. Bernard, that it is God's will that we should have all things through Mary. But is this pious exaggeration or is it literal truth?

"Obviously there is a sense in which we have all things through her, for through her we have Jesus, and the gift of Jesus includes all others; because all good things, absolutely without exception, are bestowed upon us only in view of the merits of Jesus.

"But this is not the popular understanding of the axiom, generally received, that all good things come to us through Mary's hands. The idea that is current everywhere among the faithful represents Mary as at every moment interesting herself in our behalf in heaven, and procur-

ing for us by her actual intercession all the graces whereby we hope to attain salvation. Her cooperation in the matter of grace is not a thing of the past, but an ever present consoling fact, and Mary in heaven is the channel by which all Christ's favors descend upon us, even as it is through her, and in union with her, that during His mortal life He won for us whatever title we have to His gifts and graces...

"We shall undertake...to show that it is abundantly supported by arguments drawn from Catholic tradition, and confirmed by Holy Scripture. (Note: However, no where are passages from the Bible given!)..."

"And first of all, many titles are ascribed to our Blessed Lady by the piety of the faithful in every clime, which, strictly speaking, are applicable only to Christ, the divine Mediator. It is of Him that they are spoken in Holy Writ, and it is to Him that they are attributed by the teaching of the Catholic Church. And yet hundreds upon hundreds of times, from the remotest periods, we find them applied to the Blessed Virgin in liturgical hymns, in homilies, in panegyrics, in a word, in all sorts of compositions in Mary's honor, even among the Greek and oriental schismatics, so long separated from the Church...She is the ROYAL BRIDGE uniting heaven and earth, the HOPE of Christians, and their ONLY HOPE; our refuge and our strength..."

"The whole Church then regards her, and has ever regarded her, as our Mediatrix; and as the expressions, or formulas, used are not in any sense restrictive, she is our universal Mediatrix, not only for the acquisition, but also for the distribution of graces. In other words, Mary's part in the work of our salvation, though only secondary, is no less general, no less extensive, than that of Christ her Son..."¹⁷

To reassure us that the inspired Bible brings out this doctrine also, they give the following incidents as proof, although they offer no specific Bible passages:

17. op. cit., pp. 75-79.

"It would seem in fact to be for the purpose of removing any uncertainty on this head, that the inspired text itself presents Mary to us as associated with our Blessed Redeemer in the dispensing of His most signal favors. And first of all, we see her taking a conspicuous part in the sanctification of the Baptist. It is Jesus, to be sure, who is the primary cause of the wonderful effect produced in the soul of the yet unborn infant, but it is at the sound of Mary's voice that his sanctification is effected, (this would be very hard to prove from Scriptures!) and that both he and Elizabeth, his mother, are filled with the Holy Ghost. Mary then is plainly indicated, in the inspired word, as the instrument employed by the Redeemer of mankind for the spiritual regeneration of His holy Precursor, the first marvel wrought by Our Lord in the interior realm of souls.

"Similarly, she appears as Mediatrix in the first of His miracles in the physical order. For it was at her suggestion and prayer that her Son changed the water into wine at the wedding feast in Cana of Galilee, manifesting thus His glory, and winning the whole-hearted allegiance of His disciples.

"Now it is entirely in keeping with the practice of the inspired writers, of the New Testament especially, rather to hint at what may be deduced, than needlessly to multiply explicit statement."¹⁸

We resent the way the Catholic writer throws around the adjective "plainly" in reference to things which aren't in the Bible at all! Mary NEVER suggested what Jesus should do about the wine situation at Cana. Instead she merely told Him the trouble and her faith permitted her to know that He would do something about it without her instructions. In fact, she received a mild rebuke from Jesus on this occasion.

18. op. cit., pp. 83-84.

The Universality of Mary's mediation is not only not explicitly hinted at (and this phrase is a contradiction in itself: something to be hinted at is hardly explicit!), but it is not taught at all!

WHAT IS MEANT BY "ALL GRACES"?

Mary is referred to as the Mediatrix of all graces. In the Bible the term "grace" has several meanings, but we are particularly interested in "saving grace," which is given us by Christ alone. However, the Catholics claim that all graces, even saving grace, comes to us ONLY through the mediation of Mary. We quote a few lines which are so steeped in error that anyone with a little Bible knowledge can refute them:

"But grace is twofold, sanctifying or habitual grace, and actual or transient grace. Of these the former is the nobler. Actual grace,..is not a permanent gift, but is offered or actually given to us, only as we need it for the overcoming of temptation, and for the fulfillment of the duties of our state. It consists in light for the mind, and inspiration for the will, impelling it to act, and strengthening and supporting it in the act.

"Now it is chiefly these actual graces that we have in mind, when we say that all graces comes to us through Mary's hands. Not that we would deny our indebtedness to her for the gift of sanctifying grace itself; rather we owe this to her on more than on account. If she is our Mother, she is so in order to impart to us the life of the spirit, and by her watchful and loving care gradually to effect our complete spiritual formation...

"However, in attributing all graces to Mary's actual intervention in our behalf, we make no distinction between the various kinds of grace, regarding

them all merely in their common aspect, as supernatural or gratuitous gifts of God. These, we say, without exception, are bestowed upon us through Mary's intercession...

"Again every salutary act merits, in the strict sense of the word, an increase of sanctifying grace, for one who is already in the state of grace, and it might be asked what room is left for Mary's intervention, when, in the nature of the case, said increase is already assured. But the answer is clear: the salutary act itself presupposes for its performance certain actual supernatural helps, and these are not accorded except through the intercession of Mary."¹⁹

MARY'S MEDIATION EXTENDS TO THE OLD TESTAMENT TIMES

The idea that Mary's work dates back to the Old Testament is brought out as follows:

"In the whole work of the redemption Christ has associated His Blessed Mother with Himself arctissimo et indissolubili vinculo, that is to say, by a close and indissoluble bond. The redemption has not been accomplished with her cooperation, and they who are its beneficiaries, whether they lived before the birth of Christ or since, are all indebted to Mary for this cooperation, which has made her the Mother of all the redeemed...

"Can we understand this universal intercession of Mary as embracing, in its full extent, even those who lived and died during the period of expectation, which preceded the coming of the Messiah? Would this not imply that in her lifetime, Mary knew every individual soul of all the ages past, and was cognizant at the same time of all their needs (Note: all those who lived in the ages before Mary no longer had any needs! They had all died!) and was able thus to ask for each in particular all the helps which it was in the providence of God to bestow upon it?...

"It may be that at certain moments in her life God made them known to her, and

19. op. cit., pp. 92-95.

that she was thus enabled to ask for all men individually the graces that were specifically adapted to their needs. It is an opinion for which some weighty authorities might be quoted, but still it is only an opinion, and one may maintain the universal intercession of Mary without subscribing to it. For Mary, by uniting her prayer with that of her Divine Son, as she undoubtedly did, asked and obtained, without knowing them distinctly, each and every grace bestowed in ages past through the passion and death of Christ."²⁰

There is especially a striking lack of evidence in the Holy Scriptures for such a state of affairs. If Mary pleaded for the graces she bestowed upon those in the past while she was yet living, then they had no need for it as they were all dead. If she did this during the ages while they were living, then we must say that the Catholics have now given Mary another attribute of Christ: existence prior to her birth. We can hear them make Mary say, "Before Abraham was, I, Mary, am!" We refer in this remark to all the other graces that people secure in their ordinary life, according to the Catholic interpretation of Mary's graces: comfort, healing, affection, strength, wisdom, etc. Even if all the saints of gone-by ages were waiting for Mary to be born to ask Christ to save their souls, still she could not have given them these other things, because they required these graces while they lived, not after they were dead.

O'Connell continues:

"She is able to intervene in our behalf at every moment, not only with the deepest and tenderest affection, but also with the clearest intelligence of our needs.

20. op. cit., pp. 96-98.

"No other Saint exerts such universal influence in the affair of our salvation, as Mary, the Mother of God. No wonder then if no other has a like understanding of our miseries, (Note: Is this an excuse for the inability of saints to help?) or is in a position to render us on all occasions timely and efficacious assistance. We may indeed address ourselves to the Saints for favors of various kinds, but our prayer must always pass through Mary's hands if it is to reach the throne of grace, and draw down the divine blessing upon us. Does it not seem then, that just as it must enhance the value of our prayers to make explicit mention, when we pray, of Him whose merits are the source of all our hope, so too, our petitions will surely be more promptly and more fully granted, if in making them we are not unmindful of her without whose intervention no prayer is accepted by her Son?"²¹

In other words, the Bible tells us to pray in the name of Jesus, but the Catholics command that we pray in the name of Mary also!

CONCLUDING REMARKS

The teaching that Mary is the Mediatrix of all Graces is summarized by O'Connell thus:

"Mary's universal mediation is taken to mean her universal intercession, which is obviously equivalent--though a distinction has been made--to her actual intervention in all the graces conferred on man in view of the merits of her Son, and this it is sought to have the Church define."²²

There has as yet been no formal definition of this teaching as a dogma of the Roman Catholic Church, but the idea is so popular and has been so repeatedly emphasized by the Pope, that the Romanists use this as proof that it is no new or strange doctrine, no mere pious exaggeration, but is very much

21. op. cit., pp. 99-100.

22. op. cit., p. 114.

in harmony with the teachings of the Church and worthy of being accepted by all members of the Church. In fact, they feel, that a person should be mortally afraid to reject the teaching of Mary's mediatorship with all the weighty evidence put forth to support it.

The Catholics feel that calling on Mary as our Mediatrix, which is in reality the worship (devotion) of Mary (which they so much deny, but continue to practice!) is so important that they can afford to make statements like this:

"There can be no doubt that the Motherhood of Grace, attributed to Mary, is a most important factor in giving to the Christian religion much of its charm and attractiveness. It imparts to our relations with our Divine Saviour a certain tenderness which would be lacking, were not the Mother of Jesus our Mother also. It is not quite the same thing to have been redeemed by Jesus with her cooperation, as it would have been to have been saved by Jesus alone.

"We may call upon others of the Blessed to aid and comfort us, but even so, our prayers must be presented at the throne of grace by Mary. We may, if we will, go directly to God, we may address our appeal immediately to our Divine Lord, BUT, even thus, if Mary's mediation is universal, our petition in order to be granted, must pass through Mary's hands; she must first add to it the weight of her all-powerful intercession...On the other hand, when we have recourse directly to Mary, we conform to the plan of divine Providence, and to the order which God Himself has established...

"For those who cherish and practice this devotion, it is a strong safeguard against the wiles of the old serpent, a source of chaste and holy living amid incentives to evil-doing, an assured hope at the hour of death, and a pledge of eternal salvation."²³

23. op. cit., pp. 118-121.

This literally means that what Christ has won for us, namely, the universal priesthood of all believers, is completely done away with. Even if we pray directly to God, still that prayer must go through Mary's hands! As far as praying to God is concerned, our prayers if done according to His divine direction, are as acceptable as Mary's! We wonder what "weight" she must lend to it in order to make it acceptable?! And how they can say that by praying in Mary's name we are following the plan of divine Providence, is beyond Christian conception! It is blasphemous; it is untrue, it is a lie! The Bible teaches just the opposite: "No man cometh unto the Father but by me!" Jesus Christ is the "ONLY name under heaven whereby we MUST be saved!"

The doctrine of the Roman Catholics which makes Mary the Mediatrix between men and their God is branded by the arguments supposedly supporting it, as anti-Biblical, filled with error, steeped with lies; as a doctrine which takes the glory away from Christ and gives it to a woman; as a doctrine which makes an ordinary mortal woman a goddess in a "Christian" church!

Chapter Five

PRAYERS AND MIRACLES

Since the Catholics have made Mary the Mediatrix of all graces, and have said that Christians must seek these graces from Mary, it follows that devotion and prayers to Mary are necessary to secure these benefits. Rome's doctrine of work righteousness teaches that God rewards good works with eternal life as well as with temporary gifts. This idea is evidently carried over into the worship of Mary. The prayers and devotions to her are rewarded not only with eternal life, but also with all temporary gifts, since she is the Mediatrix of all graces. Once more we wish to point to the basic teaching of the Immaculate Conception which supports the prayers to Mary and are filled with references to her worthiness to hear and answer our prayer because of her freedom from sin.

Some of the other prayers which will not be touched upon again, have been treated in other sections. These are, for example, the Salve Regina (p. 27); the Ave Maria (p. 13), etc. Let us examine a few of the better known devotions and prayers to the Virgin Mary.

NOVENA TO MARY

This form of devotional prayer and service to Mary is called "novena" (Latin: "nine") because it requires nine regular and consecutive services in the church in addition to special private devotions to complete. The person making the novena must attend all of the services.

Novenas are usually made when a Catholic desires to have some particular petition granted. There are novenas to various saints for various petitions. The individual churches take great pleasure in announcing these special novenas with modern forms of advertising. The novena to the blessed Virgin is the one most prized. A Catholic does not make up his own mind as to which saint he will invoke at the novena services, but, if he prefers to pray to a favorite saint, he must wait until the congregation announces something like this, "Beginning next Monday evening, we shall start a Novena to blessed St. Joseph," etc. Everyone attending this particular novena will be praying to St. Joseph for answer to his petition. Catholics who have a special desire on their hearts, as for example, a mother who worries about her son in battle, a young lady who wants to marry a certain man, make it a special point to attend the novena as an added inducement to the saint to grant whatever they want most.

The service Novena to Mary consists of the following parts: The opening prayer to Holy Mary; the Memorare (a reminder to Mary that she has never forsaken anyone who has fled to her for refuge); the Litany of the Blessed Virgin;¹

1. The Litany of the Blessed Virgin extols Mary as: "Holy Mary, Holy Mother of God, Holy Virgin of Virgins, Mother of Christ, Mother of divine grace, Mother most pure, Mother most chaste, Mother inviolate, Mother undefiled, Mother most amiable, Mother most admirable, Mother of Good Counsel, Mother of our Creator, Mother of our Redeemer, Virgin most prudent, Virgin most venerable, Virgin most renowned, Virgin most powerful, Virgin most merciful, Virgin most faithful, Mirror of justice, Seat of
- (Continued in footnote on next page-)

the Novena Prayer (in which the "intention" or the "petition" desired is mentioned); the Benediction of the Blessed Sacrament; the Tantum Ergo; and Divine Praises.

Special novena prayers for the nine days of the devotion are also supplied to the people. These can be examined for further evidence of the attributes given to Mary. The one for the Eighth Day is especially interesting:

"O Immaculate Virgin, receive the loving hymns of praise which we send up to thee from the bottom of our hearts. True it is that they can add little to thy great glory, O Queen of the Angels, but thou art so loving that thou dost not despise the praises of the poor and humble. Cast upon us a look of pity, O most glorious Queen and graciously receive our petitions. By thy immaculate purity of mind and body, which rendered thee so dear to God, inspire us with a love of chastity and innocence, and teach us to zealously guard the gifts of grace, ever striving after sanctity, so that being made like unto the image of thy beauty we may be worthy to become the sharers of thy eternal happiness. Amen."²

(footnote concluded from preceding page-)

Wisdom, Cause of our joy, Spiritual vessel, Vessel of honor, Vessel of singular devotion, Mystical Rose, Tower of David, Tower of ivory, House of gold, Ark of the Covenant, Gate of heaven, Morning star, Health of the sick, Refuge of sinners, Comforter of the afflicted, Help of Christians, Queen of angels, Queen of patriarchs, Queen of prophets, Queen of apostles, Queen of martyrs, Queen of confessors, Queen of virgins, Queen of all saints, Queen conceived without original sin, Queen of the most holy Rosary, Queen of Peace, Pray for us." The last term is spoken by the people after each individual phrase. This may be found in:

1. Prayers to the Blessed Virgin Mary, The Paulist Press, 401 West 59th St., NYC, Tract, pp. 3-4.
2. op. cit., p. 12.

A very long "Thirty Days' Prayer" is also given as part of the devotion. This prayer really brings out all the false teachings about Mary which have been the subject of this paper. Its subtitle reads: "To the Blessed Virgin Mary in honor of the Sacred Passion of Our Lord, Jesus Christ."³

THE ROSARY

Most Protestants know what a Rosary looks like, but few of them know much about it except that it is somehow connected with prayers in the Catholic Church. The word itself is better understood in German: "Rosenkranz" which literally means "circle of roses." The more-lasting jewels seen in rosaries today take the place of the roses which naturally wilt and die. The rosary is a means whereby a Catholic is able to tell exactly where he is while performing the Rosary devotion. He has to say one prayer over so many times, that it would be difficult to remember just how many times he has already said it. However, if he moves his finger from bead to bead each time he says the prayer, he will know when he is finished with the requirements of the rosary devotion. It is there to help him count his prayers.

The largest Dominican rosary consists of fifteen decades, each decade including ten "Hail Marys" and one "Our Father." The "Our Father" is really said once between each of the ten "Aves." A decade, as the name implies, are ten beads equidistant from each other. These smaller beads re-

3. op. cit., p. 13. The entire prayer is found on pp. 13-18.

present the "Hail Marys" to be said once on each bead. In between each of the five decades is a single, larger bead on which the "Our Father" is said. The rosary ordinarily consists of five of these decades, but when the rosary is prayed completely around three times for a complete devotion that makes fifteen decades, or 150 plus 3 (on the pendant above the crucifix) Ave Marias and fifteen "Our Fathers."

Attached to the rosary as in other devotions to Mary such as the scapular, are definite promises made when the rosary was given to the world by the Virgin in a vision. These include the usual things such as eternal life, comfort, healing, etc. There are fifteen promises made by Mary in favor of those devoted to her rosary. They are:

- "1. To all those who will recite my Rosary devoutly, I promise my special protection and very great graces.
2. Those who shall persevere in the recitation of my Rosary will receive some signal grace.
3. The Rosary will be a very powerful armor against hell; it will destroy vice, deliver from sin and dispel heresy.
4. The Rosary will make virtue and good works flourish, and will obtain for souls the most abundant Divine mercies; it will substitute in hearts love of God for love of the world, and elevate them to desire heavenly and eternal goods. Oh, that souls would sanctify themselves by this means!
5. Those who trust themselves to me through the Rosary will not perish.
6. Those who shall recite my Rosary piously considering its mysteries, will not be overwhelmed by misfortune, nor die a bad death. The sinner will be converted; the just will grow in grace and become worthy of eternal life.

7. Those truly devoted to my Rosary shall not die without the consolations of the Church or without grace.
8. Those who shall recite my Rosary will find during their life and at their death the light of God, the fulness of His grace, and will share in the merits of the blessed.
9. I will deliver very promptly from purgatory the souls devoted to my Rosary.
10. The true children of my Rosary will enjoy great glory in heaven.
11. What you shall ask through my Rosary, you shall obtain.
12. Those who propagate my Rosary will obtain through me aid in all their necessities.
13. I have obtained from my Son that all the members of the Rosary Confraternity shall have for their intercessors in life and death the saints of heaven.
14. Those who recite my Rosary faithfully are all my beloved children, the brothers and sisters of Jesus Christ.
15. Devotion to my Rosary is a special sign of predestination."⁴

Catholics certainly could not hope to receive more benefits for reciting the rosary! We hardly receive more benefits than these by having a firm trust in the promises of Christ in the Bible. It is interesting to note in point #9 that deliverance from Purgatory is promised for those who use the rosary. The promise is even more speedily fulfilled in the case of the scapular devotion to Mary.

It must appear strange to some people that such varied methods are in use to help the Catholic people escape a long stay in purgatory, but still when the last pope died, for months afterwards prayers were being sent in to the Vatican to secure the release of the pope's soul from the fires of

4. The Rosary My Treasure, Benedictine Convent of Perpetual Adoration, Clyde, Missouri, Tract, pp. 3-4.

purgatory. Several months after he had died, Saint Mary's hospital^{NVNS} in St. Louis, Missouri sent in several thousand prayers which they had offered for his soul, while by merely wearing the scapular or reciting piously the rosary devotion no one can remain in purgatory longer than a week. It makes the people familiar with these situations suspicious that the last pope either did not wear his scapular and keep his rosary devotion, or, if he did, he was not sincere in doing so. This is to the protestant mind another contradiction, but for the Catholic there may be some explanation. It seems to us that if an object like a rosary can have such great powers and then evidently fail in the case of "His holiness" himself, that Catholic people would begin to question the "Power" of the rosary and begin to doubt the promises which Mary is supposed to have made to those keeping the rosary devotion. We who believe that the atonement of Christ alone can save us, firmly believe that those who die in this faith are taken to eternal glory, and we do not proceed to make extra prayers or try to reassure ourselves that the person who dies in faith is really there; we know that that soul rests with Christ because we have the sure truth of His Word which cannot fail!

Some of the titles of the various paragraphs and chapters in the little official booklet from which the promises of Mary in connection with the rosary was taken, should be sufficient to see the things discussed. Some of them are:

"An Infallible Means of Obtaining Heaven (The Rosary, My Treasure); The Ro-

sary, a Key to Heaven; The Rosary, A Source of Grace; The Rosary, a Source of Comfort in Spiritual and Temporal Needs; The Rosary Devotion Moulds Men of Character; A Powerful Aid in Need; The Rosary Affords Efficacious Aid to the Suffering Souls; The Rosary, the Bulwark of the Church; Hope of our Century"; etc.⁵

The rosary also has attached to it many partial and plenary indulgences. The rosary was initiated by St. Dominic and is the special "property" of the Dominican order. Those belonging to the Confraternity of the Rosary share in the benefits of the good works done by all in the Dominican Order. It is recorded for the comfort of the members that a Saint at one time went into ecstasy and entered heaven and saw there a beautiful book in which were inscribed all the names of members of the Rosary Confraternity and St. Dominic and St. Francis sat there continually entering in new names on the record. The Rosary is the oldest and probably the most wide-spread of the various devotions to Mary.

The suggestion is made by Catholic priests that those who pray the rosary should make much use of the "mysteries" connected with it. These mysteries are to be a sort of moving picture in the minds of the person praying and they are to help him meditate on the various mysteries in the life of Jesus and Mary. Short descriptions of the various mysteries are prepared for the devotees to the rosary, so that they will easily enter the thoughts during each prayer. If one particular mystery holds the attention of the mind, then the

5. op. cit.

priest urges that it be dwelled upon while saying several "Hail Marys". The mysteries are divided as follows:

The Joyful Mysteries

- I Annunciation - The Incarnation of the Son of God
- II The Visitation - Mary goes to Elizabeth
- III The Nativity of Our Lord
- IV The Presentation of Jesus in the Temple
- V The Finding of Jesus in the Temple

The Sorrowful Mysteries

- I The Agony of Christ in the Garden of Gethsemane
- II The scourging of Jesus by the soldiers
- III Jesus is crowned with thorns
- IV Jesus carries His Cross
- V Jesus is crucified and dies on the Cross

The Glorious Mysteries

- I The Resurrection of our Lord
- II The Ascension of Our Lord into Heaven
- III The Descent of the Holy Ghost
- IV The Assumption of Mary into Heaven
- V The Coronation of Mary in Heaven

PILGRIMAGES TO THE SHRINES OF THE VIRGIN MARY

Throughout the earth there are shrines of lesser or greater fame which seek to perpetuate the occasion of visions and manifestations of the Virgin Mary. These shrines are usually named after the saints who saw the vision or the place where the vision was seen and where the shrine is now located.

Miracles and answers to prayers are recorded at all of these shrines.⁶ The more supernatural occurrences at a particular shrine, the more famous it becomes. Here are merely listed some of the more important ones: Our Lady of the Pillar at Saragossa in Spain; the Holy House of Loretto in Italy; Our Lady of Lourdes in France; Maria Einsiedeln in Switzerland; Our Lady of Guadalupe in Mexico; Our Lady of Lujan in South America; Our Lady of Fatima of Portugal; Our Lady of Prompt Succor, New Orleans, Louisiana; Our Lady of Holy Hill, Holy Hill, Wisconsin, etc.

Here
fetishistic
form of
Miracles

The Romanists believe that Mary in a supernatural apparition or vision was responsible for establishing these shrines. The story of Lourdes is well-known, therefore, let us briefly examine the beginning of the Shrine at Lujan. The story goes that a cart which was carrying a statue of the Virgin Mary to a church in the interior of South America suddenly stopped and refused to budge even though many men and extra beasts of burden were applied to moving it. How-

6. In the book: Legends of the Virgin and Christ, by H. A. Guerber (Dodd, Mead and Company, New York, 1896, p. 15) the author begins by telling the story of how Mary was brought to the Temple by her parents when she was only three years old and was dedicated to the Lord. She lived in the temple and was the only one permitted to go into the Holy of Holies daily for prayer and meditation without receiving the punishment of death usually given those who entered that holy place. The writer continuing the story of her life in the Temple says:

"Many miracles are ascribed to Mary during her prolonged sojourn in the temple. For instance, all who were ill were healed by merely touching her. Notwithstanding this supernatural power, and the fact that she alone, among all the virgins who dwelt in the temple, conversed with and was fed by the angels, Mary remained both modest and quiet, and diligently laboured to finish all the work which her companions left undone."

ever, when the box containing the statue of the Virgin was removed, the cart went on, thus it was "evident" that Mary wanted a shrine built on that spot for she had manifested in a miraculous manner her desire. Today a huge basilica stands to mark the spot and all kinds of miracles are reported from there.

In a thumbnail sketch of Lourdes we are told that Mary appeared to Bernadette Soubirous eighteen different times in the year 1858, and finally, after repeated questions by Bernadette as to the identity of the visitor, Mary is reported to have raised her eyes to heaven, folded her hands on her breast and said: "I am the Immaculate Conception." The water flowing from Lourdes' Shrine is claimed to have healed many people since 1858 and scientists say that the water has no natural healing properties. For those who cannot make the trip to Lourdes, the Church has prepared special novenas to be held on the feast days of St. Bernadette in February.

Joseph McCabe in a book denouncing the Lourdes' miracles says that in Lion Clugnet's very learned "Bibliographie du culte local de la Vierge Marie" nearly 3,000 books relating to local shrines of the Virgin in France are mentioned. One half of these books are about Lourdes and the remainder about the other innumerable shrines in France which relate the legends of their origins. These shrines were erected after unusual incidents such as the appearance of Mary, the appearance of a statue of Mary, or when a Catholic saw the

eyes of Mary in a statue suddenly light up and seem alive, took place. The supposed occurrences were all that were necessary to cause a shrine to be erected on the spot. Again, the pilgrims attend these shrines with the hope of receiving grace from Mary. Although great claims are made for Lourdes, for example, and thousands of people visit the shrine, yet the healings on record are numbered in the hundreds. A famous case of recent remembrance indicated that Lourdes had failed for William Snite, whose confinement in a mechanical lung brought forth much publicity in American newspapers. It is not in the scope of our paper to investigate the authenticity of the miracles, however.

THE SCAPULAR

Another form of devotion to Mary is the Scapular. In the strictest sense of the term, the Scapular is not a devotion, or what we may term a "worship" such as is the Rosary, the Novena, etc. It is devotion in the sense that a young lady would wear the fraternity pin of her fiance because she was devoted to him. The Scapular has no liturgy, special prayers, etc. it is merely a badge to be worn to show the wearer's membership in the Scapular Confraternity and his devotion to Mary.

The teaching concerning Mary and the Scapular is attributed to the thirteenth century, but has been popularized and developed more fully in recent years. It is undoubtedly put forth to ease the minds of those who contemplate the fires of purgatory with too much dread and fear. Naturally

this is but one of its appeals, the ultimate being the reward of eternal life to all who believe in the promise of Mary in the scapular.

The Roman Catholic Church is rapidly becoming more pagan each year as Mary is being put more and more into the center of its theology. She has been given such attributes that now she actually stands next to Christ in nearly every respect but sex. Whether she will soon be officially deified, join the Holy Quadrinity to replace the Trinity, remains to be seen, as the heretics of the "Mother Church" whose "doctrines never change" change the doctrines of the Bible still more.

What is the Scapular?

The scapular of St. Mary is constructed from brown wool, and has the form of two sections of cloth joined at their top ends by two string bands, thus forming a loop. The believer puts his head through the loop and wears one cloth on his breast and the other on his back. Originally, it was to be an entire mantle or cloak, however, the advisability of reverting to the small bits of cloth is clearly seen when viewed from an economic standpoint because millions are being distributed throughout the world and a cloak would be quite expensive, while the scapular today may be secured for less than a dollar a dozen. See the sample on page 88 where the reader may also view the illustrations and construction of a scapular. The only difference between this and those in use by Roman Catholics is that this one has not been blessed by a priest, and would, therefore, not be used by a Catholic.

THIS IS THE BROWN SCAPULAR OF THE CARMELITE ORDER AND MAY
BE WORN BY ANYONE WHO CARES TO GIVE DEVOTION TO MARY PIOUSLY.

Note: The cloth squares may be turned over for inspection.

WEAR THIS SCAPULAR - BELIEVE ON MARY - YOU WILL BE SAVED!

"Reverend the fiery prophet, when they
initiate, had beheld, in a far-extended
vision that had divinely revealed unto the
two before him, a prophetic image of
the Immaculate Virgin Mary who was to
bring forth man's salvation and to save
from the prison of Satan with her heel
of humility. He had instructed his
disciples to pray for the advent of
this Virgin, saying that the celestial
fire of the cross bore out the divine
charities against the devil: 'I shall
place division between them and the de-
vil, the good and the evil...Who shall
be in hell for her heel and she shall
smash the head...'

"They, Reverend Saint Louis that from
the time of time until the birth of
the Blessed Virgin, the great prophet's
disciples on Mount Carmel had longed
for and to another the great revelation
of their Founder, all the while praying
for the appearance of that Immaculate
Virgin. She had finally come right
down in that little town of Nazareth,
and at the other side of that plain
which lies at the foot of the Mount,

What is its Origin?

The wearing of the brown Carmelite scapular is relatively new and becoming more widespread in recent years through the efforts of John Mathias Haffert, writer of the Scapular Press in New Jersey. He traces its history back to Mt. Carmel. The hermits who inhabited the mount, according to the history, to the days of Elijah and even now to the present date, fit in the episode with the priests of Baal during the reign of Jezebel. This order was always devoted to the Virgin Mother from earliest times and its members were referred to as "Hermits of Saint Mary of Mount Carmel." The monks said that they were the descendents of the Prophet Elias:

"because the fiery prophet, whom they imitate, had beheld, in a footshaped cloud that had divinely soared from the sea below them, a prophetic image of the Immaculate Virgin Mary who was to bring forth man's Salvation and to conquer the pride of Satan with Her heel of humility. He had instructed his followers to pray for the advent of this Virgin, saying that the vestigial form of the cloud bore out the divine malediction against the devil: 'I shall place enmities between thee and the Woman, thy seed and Her seed...thou shalt lie in wait for Her heel and She shall crush thy head...'

"They informed Saint Louis that from the time of Elias until the birth of the Blessed Virgin, the great prophet's successors on Mount Carmel handed down from one to another the great revelation of their Founder, all the while praying for the appearance of that Immaculate Virgin. She had finally come right down in that little town of Nazareth, over at the other side of that plain which lies at the foot of the Mount,

where they could look down on its mystery. And then Mary visited them and the Holy Family, on the return from the seven-year sojourn in Egypt, rested awhile among them. They had erected, here on Mount Carmel, the very first chapel on earth ever to be dedicated to the Mother of God...

"But, as a matter of fact fifty years later, almost to the day, Our Lady appeared to Saint Peter Thomas and made the astounding pronouncement: 'The Order of Carmel is destined to endure until the end of the world for Elias, the first patron of the Order, asked this of My Son at the Transfiguration!' Later Our Lord Himself, in a colloquy with His beloved Saint Teresa, designated these hermits 'The Order of the Virgin'!"⁷

The history continues. On July 16, 1251 we find Saint Simon Stock praying in his tiny cell, and as he pours forth his soul the following happens:

"As the Saint lifts his tear-dimmed eyes, the cell is suddenly flooded with a great light. Surrounded by a great concourse of angels, the queen of Heaven is descending towards him, holding forth the Brown scapular of the friars and saying: 'RECEIVE, MY BELOVED SON, THIS HABIT OF THY ORDER: THIS SHALL BE TO THEE AND TO ALL CARMELITES A PRIVILEGE, THAT WHOSOEVER DIES CLOTHED IN THIS SHALL NEVER SUFFER ETERNAL FIRE.'"⁸

In this one meritorius devotion to Mary alone, then, the Catholics have lost Christ as their Redeemer, as their Mediator. No where else can the ancient statement of the Council of Trent be as well applied as here. All who teach such doctrines about Mary and lead others to hell, "Anathema sit," let them be accursed!

7. Mary In Her Scapular Promise, by John Mathias Haffert, The Scapular Press, Sea Isle City, N. J., 1942, pp. 5-7.

8. op. cit., p. 10.

NOTE: See Appendix Two (pp. v ff.) for quotations from this book.

Chapter Six

A SUMMARY OF CATHOLIC DOCTRINE AND THE TRUE DOCTRINE OF MARY

The very fact that Roman Catholic writers continually come to the defense of the Catholic Church in so many instances when Mary as the "Goddess of Catholicism" is mentioned, is a small sign that there is something wrong. Almost all Christians know what it is to worship God, and when they see the complete system of mariolatry in the Catholic Church, it is not just a notion when they think Mary is being accorded the same attributes of God, but it is a justifiable thought.

In a recently published pamphlet the question is asked: "Why do you Catholics worship Mary as a goddess?" And the answer is given:

"It would be mortal sin for any Catholic to regard Mary as a goddess. If a Catholic expressed such a belief to a priest in Confession he would be refused absolution unless he promised to renounce such as an absurd idea. If you wish to attack Catholic doctrine, at least find out what Catholics do believe before you begin. We Catholics do not give worship to Mary, the Mother of Christ, but what we give to her is the best that we can in the giving, namely, homage, veneration, reverence, but never worship. We have enough intelligence to know that Mary the woman who gave human bone, human flesh, and human feature to the Savior of mankind was not a goddess but a human member of the human race. Although she is a member of our race we hail her as the First Lady of Heaven and of Earth."¹

Another question is asked: "If you call her Queen of Heaven do you not do her an injustice in refusing to her the title

1. Virgin and Statue Worship Quizzes, By Fathers Rumble and Carty, Radio Replies Press, St. Paul 1, Minn., 1943, p. 1

of goddess?" The answer is as follows:

"It would be the greatest possible injustice to regard her as a goddess. It is just to honor her even as God has honored her, which we Catholics do. Jesus is King of kings, and Lord of lords, and His mother certainly possesses queenly dignity, holding the highest place in Heaven next to her Divine Son. But that does not, and cannot change her finite and created human nature. To regard her as a goddess would be absurd."1

In order to make their people think that they can explain this mariolatry, the Catholic theologians have set up a theoretical explanation. This explanation says that latria which is worship, can only be given to God. (That is the reason also why they do not like the term mario-latria, which signifies the "worship" of Mary.) However, they do not attempt to set forth anywhere exactly what latria is, other than that it is given only to God. They furthermore state that Mary receives only hyperdulia, or merely veneration and reverence, while all the other saints just receive dulia, which is honor. We are going to show that this entire explanation is purely theoretical, but does not actually work out practically speaking. In mariolatry the actions of the Catholics speak louder than their explanations.

CHRIST AND MARY

We shall list in two columns the identical doctrines, one of which is said of Christ and God in the Bible and the other is said of Mary by the Catholics. We especially wish to call to your attention that the attributes referring

to Christ are those of the greatest importance. We do not attempt to list His secondary attributes to any extent, such as His kindness, sincerity, etc., but those alone which make Him what He is, namely, GOD. Therefore, if the same statements are made about Mary, it is entirely justifiable to say that she is made by such doctrines of the Catholics, the "Goddess of Catholicism."

JESUS
(GOD)

--

MARY
(GODDESS)

- | | |
|---|--|
| <p>1. Christ lived from all eternity. (Micah 5,12; John 1,1ff; Jn. 8,58; 17,5; 17,24; Col. 1,17; Heb. 7,3; Rev. 22,13.)</p> | <p>1. Mary lived during the time before she was actually born. This is a deduction by implication. (See pages 69-70)</p> |
| <p>2. Christ was born without sin. (Original Sin) (Luke 1,35; I Jn. 3,5; II Cor. 5,21; Heb. 4,15; 7, 26.27;)</p> | <p>2. Mary was born without sin, that is, she was impeccable, had no original sin. (See pages 7ff.)</p> |
| <p>3. Christ lived His life through without actual sin at any time. (Jn. 8,46; II Cor. 5,21; Heb. 4,15; Heb. 7, 26.27)</p> | <p>3. Mary lived her life through without actual sin at any time. (See page 11, etc.)</p> |
| <p>4. Christ suffered for our sins. (Acts 20,28; I Pet. 3,18; Is. 53,4; Heb. 2,10)</p> | <p>4. Mary suffered for our sins. She suffered with Christ while He was on the cross. (See page 53ff.)</p> |
| <p>5. We are in debt to Christ for our salvation. (I Jn. 4,10; I Cor. 15,3; Gal. 1,4; Eph. 5,2; I Jn. 1,7; Rom. 8,32)</p> | <p>5. We are in debt to Mary for our salvation. (See pages 33, 35, 36, 37, etc.)</p> |
| <p>6. Christ arose from the dead. (Rom. 6,4.9; 8,11; Acts 2,24; Mk. 16,6; Matt. 17,23; Rom. 8,34; II Cor. 5,15; Matt. 28,5.6; Lk. 24,39.40; Matt. 28,6, etc.)</p> | <p>6. Mary arose from the dead. (See Page 46.)</p> |

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|--|---|
| 7. Christ's body had not seen corruption. (Psalm 16,10, etc.) | 7. Mary's body had not seen corruption. (See pages 41, 42) |
| 8. Christ ascended on High. (Lk. 24,51; Acts 1,11; Acts 1, 9-11; Mk. 16,19; Jn. 3,13; Eph. 4,10, etc.) | 8. Mary ascended on High. This was her bodily assumption. (See page 46.) |
| 9. Christ is our Mediator. (I Tim. 2, 5.6; Rom. 8,34; Heb. 9,24) | 9. Mary is our Mediatrix. (See pages 47ff.) |
| 10. Christ is our Judge for eternity. (Mt. 25, 31.32; Eph. 1, 20-22; Lk. 21, 27.36; etc.) | 10. Mary is a Judge inasmuch as it is held she can sway the Judgment of Christ not to judge fairly. (see Page 33) |
| 11. "At the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." (Phil. 2,10) | 11. At the name of Mary every knee should bend. (See Page 34) |
| 12. Christ is the Only Way to Heaven for He says "No man cometh unto the Father but by me," in Jn. 14,6. (See also Acts 4,12; Mt. 11,27, etc.) | 12. Mary is the way to Heaven. (See Appendix vi, last quotation; also p. 34ff.) |
| 13. Christ is the Shining Morning Star. (Num. 24,17; II Pet. 1,9; Rev. 2, 23; 22.16) | 13. Mary is the Bright Morning Star. (See footnote on page 77.) |
| 14. Christ is the Health of the Sick. (Mt. 9,26; Jn. 4,46; Mk. 1,26; Lu. 4,35; Mt. 8,14; 8,3; 9,2; Jn. 5,5; Mt. 12,10; etc.) | 14. Mary is the Health of the sick. (See footnote on page 77.) |
| 15. Christ is the Comforter for the Afflicted. (Mt. 23,20; 18,20; Lk. 7,14; Mt. 11,28, etc) | 15. Mary is the Comforter for the Afflicted. (See footnote on page 77.) |
| 16. Christ is the Help of the Christians. (I Cor. 1,2; Heb. 13,20, etc.) | 16. Mary is the Help of the Christians. (See footnote on page 77.) |
| 17. Christ is the Prince of Peace. (Is. 9,6; Jn. 14,27.) | 17. Mary is the Queen of Peace. (See footnote on page 77) |
| 18. Christ was given for man's sins <u>by God</u> . (Jn. 3,16; Gal. 4,4) | 18. Christ was given to us by Mary. This is meant to include all the blessings which we receive from Christ. (See page 53.) |

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|---|--|
| <p>19. Christ crushed the serpent's head. (Genesis 3,15; Heb. 2, 14,15; I Jn. 3,8)</p> <p>20. Christ was sacrificed for sinners by God, for He was the "Lamb of God." (Jn. 1,29; Acts 20,28; I Jn. 1,7; Rom. 8,32; Gal. 4,4; Col. 1, 13,14; I Jn. 4,10; Rom. 5, 10-11, etc.)</p> <p>21. Christ in God is the Most powerful of all. (Mt. 28,18; Eph. 1,20-22; I Pet. 3,22; Jn. 17,2; Ps. 8, 6,7; Lk. 22,69; Heb. 2,8, etc.)</p> <p>22. To Christ nothing is impossible. (Rev. 1,18; Rom. 1, 3; 1,14; Col. 2,15; Rom. 6,9)</p> <p>23. We are sanctified through the Holy Spirit in Christ. (Eph. 5,26; Tit. 3,5; Jn. 17, 17; I Cor. 1,30; Col. 2,6; I Thess. 5,23, etc.)</p> <p>24. Christ's miracles testify to His Deity. (Lk. 7,14; Jn. 2,11; 10, 25,38; Jn. 3,2; Acts 2,22, etc.)</p> | <p>19. Mary crushed the serpent's head. (Please see page 9ff.)</p> <p>20. Christ was sacrificed for sinners by Mary. (See Page 26)</p> <p>21. Mary is the most powerful of all. (Please see page 37, paragraph 2 of quotations.)</p> <p>22. To Mary nothing is impossible. (Please see page 37, paragraph 3 of quotations.)</p> <p>23. We are sanctified through devotion to Mary. (Please see page 79, point No. #4.)</p> <p>24. Miracles are claimed for Mary which surpass even those of Christ. (See pages 83ff.) We refer you to the great wonder attributed to Mary where she got Christ to save sinners who had already been rejected to hell by Christ's own judgment. (See point #10 in the Mary column on the preceding page, and also page 33.)</p> |
|---|--|

We believe these attributes and references made to Christ are richly fitting and deserved, but we cannot understand why anyone who claims to love Christ should apply these same doctrines to Mary. The twenty-four points listed above could be extended to many more. In some instances expressions are used that are usually applied only to Deity, yet nevertheless

they are freely given to Mary. We refer to such examples as using the term "Trinity" when talking about "Jesus, Mary, and Joseph." (See Appendix, p. vii, reference from page 153 of Haffert.) Another: Jesus said that He and His Father are One, signifying that He is Deity. The Catholics say that Jesus and Mary are One. (See Appendix, p. vi, reference from page 138 of Haffert.) These terms, of course, have no special doctrinal meaning, but they are the misleading expressions which later lead to gross false doctrine, and should be carefully avoided by conscientious theologians.

GOD'S WORD ON MARY

According to Young's Analytical Concordance Mary, the Mother of Jesus is mentioned by name only nineteen times in the New Testament, and all but three of these few references deal with the events surrounding the birth of Christ. Therefore, the Bible has certainly not given Mary the prominent role in religious worship which the Catholics have given her. It is interesting to note that in a booklet issued by the Catholics which list the "mysteries" (see p. 83) of the Rosary, a Bible passage is referred to after each of the mysteries taken from the Scriptures, however, the last two of the "Glorious Mysteries" which meditate on the Assumption and the Coronation in Heaven of Mary, no passage from either the canonical Scripture or the Apocrypha is given.² Now these two doctrines on Mary are among the most important in their entire theology on mariology, yet no attempt is made

2. A Catechism for Inquirers, by Rev. Joseph I. Malloy, C.S.P., The Paulist Press, NYC. Tract, p. 80.

to claim Biblical authority for them.

The amount of information which the Bible gives us on the Mother of Christ is indeed little! We can summarize the more important teachings in the following points:

1. Mary was an ordinary human being. She was composed of flesh and blood and had no divine prerogatives. *no Catholic claims that*
2. Mary came under the general condemnation of all sinners. Christ was the only sinless person to live on earth due to His godliness, therefore, if Mary is not a sinner, she must have been pure because of some divine prerogatives, some deity which was to be found in her. *? ?*
3. Mary was the most honored of women because she was the Mother of Christ. This, however, does not mean that she was given any other special blessings except the fact that she was Christ's Mother.
4. Mary is truly to be held in respect and honor at all times for she is called blessed today not only because she was the mother of Christ, but also because she had great faith. Any person who can give evidence of the faith of Mary is truly blessed.
5. Mary was in truth the Mother of God, the theotokos; and anyone who would deny this would deny that Christ was God.
6. Mary bore her first born son in a miraculous manner for she was a pure, undefiled virgin.

7. Mary was the subject of Old Testament prophecy, not so much for herself, but for the fact that she, a blessed virgin, would conceive and bear a son, Immanuel.
8. Mary had the birth of her divine Son announced to her in a miraculous manner by the Angel.
9. Simeon prophesied that Mary should have a sword pierce her soul too. This happened in several ways, however, the main one was when she beheld her own dear Son crucified for the sins of the whole world.

Beyond these few simple statements the Bible does not elaborate on the place of Mary in the scheme of religion, and it especially does not give Mary a place in the actual work of redemption.

For detailed discussions of these true doctrines about Mary, the reader is referred to the list of references on pages c92-c95, in Volume M-R of the Real Lexikon, by C. Eckhardt, Success Printing Company, St. Louis, Missouri.

MARY AS GODDESS IS OF PAGAN ORIGIN

We have saved these last remarks to the very last for they enter into the picture in a different manner. Previously we have condemned Mary as the goddess of Catholicism for the false doctrines with which the Catholics have surrounded her. In this brief section, with which we shall close, we wish to show as a sideline that Mary as a goddess is of pagan origin.

We quote below a chapter from a book by Gordan Laing which throws much light on this subject. Professor Laing is instructor in Latin at Chicago University. This is what he says about Diana and Mary:

"The cult of Diana was of Italian origin and in all probability was introduced into Rome from Aricia. Both in Rome and in Aricia she was especially, though not exclusively, a goddess of women. Even before her identification with the Greek divinity Artemis she had other functions, and after that identification the range of her activities was still further extended. The epithets applied to her show in how many fields she was believed to be active. She is called the goddess of childbirth (Lucina and Ilithyia), the guardian of mountains and woods (custos montium et nemorum), the queen of the woods (regina nemorum), the lover of streams (laeta fluviiis), the huntress (venatrix and iaculatrix), the goddess of the moon (Lunata), the glory of heaven (decus caeli), the goddess of night (nocturna), the queen of the skies (regina polorum), the virgin goddess (virgo and innupta), and the immaculate one (casta)...

"Of some of these numerous phases of the cult a few traces may still be found in the cult of the Madonna. For example, there are indications that the veneration of Diana as a virgin goddess has contributed something to the worship of the Virgin Mary. We know that one of the earliest churches erected in honor of Mary occupied the site of the famous temple of Diana at Ephesus. For although the original divinity of this sanctuary was an Asiatic goddess, she had been identified with the Greek Artemis and ultimately with the Roman Diana. Possibly the tradition that Mary had once stayed in Ephesus was an element in the foundation of this church, which Cyril in one of his letters calls the Great Church (Ecclesia Magna). It was at Ephesus in 431 that the synod was held at which Mary was designated Mother of God, and it is

of some interest that the procession with which the populace celebrated the deification of Mary reproduced in such essentials as smoking censers and flaring torches the processions which for so many centuries had been an important part of the worship of Diana. Such processions have continued down to modern times on the occasion of the crowning of the Madonna in various parts of the world. The coronation of the Madonna at Pompeii in 1887 is an example.

"But while the widespread worship of Diana as a virgin goddess undoubtedly facilitated the establishment of the cult of the Madonna and while there were direct contacts, such as that at Ephesus, between the pagan and the Christian ceremonies, we must guard against the danger of exaggerating the influence of any one ancient deity in the development of the cult of Mary. There were many virgin goddesses in the ancient religions besides Diana: among the Romans, Minerva (*virgo*), Bona Dea (like Mary called sancta and sanctissima); and among the Greeks, Artemis and Athene Parthenos. These too had helped to familiarize the world with the idea of a virgin goddess.

"It is only in the same limited way that Diana's appellation of queen of heaven can be said to have influenced the designation of the Virgin Mary as queen or sovereign of the universe. (Cf. St. Alfonso di Liguori, Le glorie di Maria, 8, 9, 11, 17, 21, 97, 198, 446 for such titles as *Sovrana*, *Regina* and *Sovrana dell' Universo*.) For other pagan divinities had contributed their quota to the establishment of this idea in the minds of the people. The Roman Juno had been called queen; the Greek Hera had borne the same title; the Carthaginians had their queen of heaven (*Dea Caelestis*); the Egyptian Isis, the Phoenician Astarte, and the Babylonian Mylitta had all been queens of heaven. The source of this appellative as applied to Mary is as multiplex as the title of the immaculate virgin.

"To the local epithets of Diana given above there are parallels in the case of the Madonna. For just as the ancients spoke of Diana of the Aventine or Diana of Tifata or Diana of Ephesus, modern churchmen speak of the Madonna of Monte Vergine, the Madonna of Pompeii, the Madonna of Einsiedeln, and many others. But here again the Madonna cult has been influenced not merely by Diana but by a practice that was common to many pagan cults and is illustrated by such examples as Juno of Argos, Juno of Lanuvium, and Venus of Cyprus, of Cythera, and of Mount Eryx.

"The contention that the Feast of the Assumption of the Blessed Virgin owes the date of its celebration to the festival of Diana seems to be without adequate support. There is, moreover, a discrepancy in date. The ancient festival took place on the thirteenth of August, while the modern feast is on the fifteenth."³

S O L I D E O G L O R I A

3. Survivals of Roman Religion, by Gordon J. Laing, Longmans, Green and Co., 55 Fifth Avenue, New York, 1931, p.92ff

APPENDIX

To Chapter Two: "Mary, the Co-redemptrix of the Human Race."

The following sources can be examined for further evidence that Mary is the co-redemptrix and the savior of the world. This is still merely a portion of the material which is available. All of these writings have the official approval of the Roman Catholic bishops.

1. Membership Booklet, The Central Association of the Miraculous Medal, Germantown, Philadelphia, Pa., (Father Skelly) Tract.
2. Under Mary's Mantle, Benedictine Convent of Perpetual Adoration, Clyde, Missouri, Tract.
3. Mary Themes, Drawn from the Life of the Blessed Virgin, by Rev. John S. Gresser, M.A., International Catholic Truth Society, 407 Bergen Street, Brooklyn, N.Y. 10¢, Tract.
4. More Prayers Answered, Church of the Holy Cross, 42nd Street Between 8th and 9th Avenues, New York City, Tract.
5. Your Mother Mary, by Rev. Wilfred G. Hurley, C.S.P., The Paulist Press, 401 West 58th Street, New York, Tract.
6. The Rosary Crusade, National Headquarters, Holy Name Society, 141 East 65th Street, New York City, 5¢ Tract.
7. Novena to Our Lady of the Rosary of Fatima, Rev. William J. Smith, S.J., The Paulist Press, 401 West 59th Street, New York City, 5¢, Tract.
8. The Immaculate Heart of Mary, by Rev. Richard J. Gleeson, O.M.I., M.A., The Anthonian Press, Temple Street, Dublin, Ireland, 10¢, Tract.
9. Our Lady's Feast for Children, by a religious of the Sacred Heart, The Paulist Press, 401 West 59th Street, New York City, Tract.
10. Our Mother of Perpetual Help, by Rev. Joseph W. Printon, C. Ss.R., J.S. Paluch Co., 2712 N. Ashland Avenue, Chicago, Ill., 10¢, Tract.
11. Mary, Tower of Ivory and Glory of Israel, by Canon Sheehan, Dublin Catholic Truth Society of Ireland, 10¢, Tract.
12. The Rosary Devotions, by Rev. Mark J. Smith, S.J., International Catholic Truth Society, 405-407 Bergen Street, Brooklyn, New York, Tract.

13. The Rosary, Its History and How to Say It, by Rev. M. D. Forrest, M.S.C., The Paulist Press, 401 West 59th Street, New York City, 5¢, Tract.
14. Indulged Prayers and Devotions to Mary Immaculate, by Rev. G. W. Turley, C.C., Catholic Truth Society of Ireland, 7 and 8 Lower Abbey Street, Dublin, Tract.
15. Twenty-five Years of Glorifying Mary, The Central Association of the Miraculous Medal, Germantown, Philadelphia, Pa., Tract.
16. To Jesus Through Mary, Benedictine Convent of Perpetual Adoration, Clyde, Missouri, Tract.
17. Devotion to Mary, Benedictine Convent of Perpetual Adoration, Clyde, Missouri, Tract.
18. The "Worship" of Mary, by Rev. William I. Lonergan, S.J., The American Press, New York, New York, 5¢, Tract.
19. The Catholic Digest, article: The Assumption of the Blessed Virgin, by William J. McGarry, S.J., August 1, 1941, p. 76ff.
20. Open Letter to Mary, article: The Catholic Digest, by George Schuster, August, 1941, p. 101ff.
21. The Secret of Mary, by blessed Louis-Marie Grignon de Montfort, The Montfort Fathers, Bay Shore, New York, Tract.
22. Novena Prayers in Honor of Our Lady of Lourdes and St. Bernadette, The Paulist Press, 401 West 59th Street, New York City, Tract.
23. The Rosary My Treasure, Benedictine Convent of Perpetual Adoration, Clyde, Missouri, Tract.
24. When Mary Walked the Earth, by Daniel A. Lord, S.J., The Queen's Work, 3742 West Pine Boulevard, St. Louis, Mo., 10¢, Tract.
25. Devotion to the Mother of Sorrows, Benedictine Convent of Perpetual Adoration, Clyde, Missouri, Tract.
26. At Mass With Mary, by John Sexton Kennedy, The Queen's Work, 3742 West Pine Blvd., St. Louis, Mo., 5¢, Tract.
27. Devotion to Mary, Right and Useful, by a Paulist Father, The Paulist Press, 401 West 59th Street, New York City, Tract.

28. The Rosary, by Rev. M.D. Forrest, M.S.C., The Paulist Press, 401 West 59th Street, New York City, Tract.
29. Love Your Rosary, by Peter Moran, C.S.P., The Paulist Press, New York City, Tract.
30. Children's Reparation To Their Mother, A Plea For Justice To Mary, by a West Indian Bishop, Central Bureau Press, 3835 Westminster Place, St. Louis, Mo., 1937, Tract.
31. Our Lady of Fatima, by F.M. de Zulueta, S.J., The Catholic Truth Society of London, price: twopence, Tract.
32. The Oriflame, Monthly Bulletin of St. Louis Cathedral, St. Louis, Mo., March, 1941, p.18ff.
33. The Oriflame, August, 1941, p.9ff.
34. The Oriflame, January, 1942, p. 4ff.
35. The Oriflame, August, 1942, p.16ff.
36. The Oriflame, April, 1943, p. 5ff.
37. Tabernacle and Purgatory, printed in English and German by the Benedictine Sisters of Perpetual Adoration, Clyde, Missouri, June, 1941, p. 60ff.
38. Tabernacle and Purgatory, March, 1941, p. 330ff.
39. Tabernacle and Purgatory, October, 1941, p. 170ff.
40. Tabernacle and Purgatory, February, 1942, p. 292ff.
41. Tabernacle and Purgatory, May, 1942, p. 3ff.
42. Tabernacle and Purgatory, May, 1943, p. 3ff.
43. Perpetual Help, the bulletin of the Confraternity of Our Lady of Perpetual Help and Saint Alphonsus, published by the Redemptorist Father, Oconomowoc, Wisconsin. All copies of this magazine, which is especially dedicated to the subject, carry evidences of Mary's supreme role in the matter of our salvation. This is stated after examination of the following issues: October, 1940; March, 1941; June, 1941; October 1941; November, 1941; January, 1942; February, 1942; August, 1942; October, 1942; November, 1942; and May, 1943.

44. The Messenger of the Sacred Heart, edited by the Jesuit Fathers, published monthly by the National Office of the Apostleship of Prayer, 515 East Fordham Road, New York, New York, at \$1.00 a year. It contains many articles on the Virgin and her relation to Christ which are fundamentally contrary to the Holy Scriptures. This is stated after examination of the following issues: October, 1940; February, 1941; May, 1941; July, 1941; August, 1941; October, 1941; May 1942; September, 1942; December, 1942; May, 1943; and March, 1944. Note: The covers of the magazine are done in several colors and the picture changes each month. Of these eleven issues selected at random, six covers glorified Mary, while five pictured Christ.
45. Mary, Mother of God, Benedictine Convent of Perpetual Adoration, Clyde, Missouri, Tract.
46. The Mysteries of the Rosary, by Fr. M. Meschler, S.J., Burns and Oates, 28 Orchard Street, London, Tract.
47. Prayers to the Blessed Virgin Mary, The Paulist Press, 401 West 59th Street, New York, New York, Tract.
48. The Mother of God, by R. Bakewell Morrison, S.J., The Queen's Work, 3742 West Pine Blvd., St. Louis, Mo., 10¢ Tract.
49. Mary, After Her Son's Ascension, by Daniel A. Lord, S. J., The Queen's Work, 3742 West Pine Blvd., St. Louis, Mo., 10¢ Tract.
50. Our Lady's Assumption, by Daniel A. Lord, S. J., The Queen's Work, 3742 W. Pine Blvd., St. Louis, Mo. 10¢, Tract.
51. Rebuilding a Lost Faith, by an American agnostic, John L. Stoddard, P.J. Kenedy and Sons, 44 Barclay Street, New York, pp. 175ff, Book.
52. The Question Box, by Rev. Bertrand L. Conway, C.S.P., The Paulist Press, 401 West 59th Street, New York City, 50¢, Book, (pp. 358ff).

APPENDIX

To Chapter Five: "Prayers and Miracles."

The following are direct quotations from a book which has the official approval of the Roman Catholic Church and which teaches the terribly false doctrine of Mary and her scapular. Since this book is one of the latest to come off the press, such quotations will be valuable.

MARY IN HER SCAPULAR PROMISE, by John Mathias Haffert, The Scapular Press, Sea Isle City, New Jersey, 1942.

Page 44. "To show how all Grace flows through Mary, we might liken the human nature of our Lord to a conduit of Divine Life in which a springfitted valve has to be continually held open to allow the continued flow of that life. Mary is that valve and it is Her prayer which must take place to allow the flow of grace. Thus does She continually co-operate with Her Divine Son in His eternal mission. In this Office She is called 'Mediatrice of All Grace.'

Page 44. "Hence, Mary is, in a dependent way, all-powerful. No one can think of any non-contradictory possibility which Her prayers cannot resolve."

Page 45. "In this function of Mary we recognize a great truth: Not only is Mary the way by which God has come to us but she is also the way by which He wills us to come to Him."

Page 46. "It is everything but a dogma of our Catholic Faith that anyone who practices true devotion to Mary perseveringly will be infallibly saved."

Page 47. "Moreover, we show that we believe in Her power to save us and in Her promise; that is confidence."

Page 49. "St. Fernandez exhorts all sinners to take refuge under the mantle of Mary, exclaiming: 'Fly, O Adam and Eve and all you their children who have outraged God; fly and take refuge in the bosom of this good Mother; know you not that She is our only city of refuge?'"

Page 50. "...She made the Scapular the Sign of Her Intercession."

Page 50. "This arises from the fact that the Scapular unites us to Mary, where we cannot be lost."

Page 50. "She merely spreads it (her mantle) out and invites us to come within its folds where, as a member of Her family and as a privileged son, each one of us shall be saved."

Page 52.

"And since Satan can do nothing against Mary, the Immaculate Conception, he can do nothing against us when She protects us. That is why one who practices true devotion to Her, and more particularly one who wears the Scapular, cannot be lost."

Page 74.

"Ever since Our Lady appeared to Saint Simon Stock on July 16, 1251,--many,--yes, thousands,--have found it almost impossible to believe that for so little a practice as belonging to Her Confraternity, one could be rewarded with salvation."

Page 77.

"But Mary, who through Her intercession has complete dominion over purgatory, has come to Her special children to assure them that She will not suffer them to remain in its fires more than a week."

Page 108.

(In describing the Crucifixion and the suffering of Christ and claiming that His cry, "I thirst," means he is telling Mary He is thirsting for souls, the following is written) "One is standing there who is achieving the mission of co-redemptrix and receiving that of universal Mediatrix."

Page 115.

"Objects that have been associated with saints become sacred in that they seem to make a saint more real to us and to give us a special claim to his intercession. We use them at prayer and touch them to the sick with assurance. Those relics which are the vehicles of most miracles and favors are the most desired and most cherished."

Page 137.

(Describing a vision of two ladders, one red and one white, with Christ at the top of the red and Mary of the white, and saints trying to climb the red always fall back to the beginning, but when advised to climb the white, are able to do so perfectly, the following is then added.) "This vision, which of course cannot mean that Mary is a greater aid to Heaven than our Lord, does indicate that Our Lord gave His Mother to us that we might have an easy and secure way of climbing to Him...There is not anything which makes devotion to Mary more necessary to us than that it is the WAY OF FINDING JESUS MORE PERFECTLY.."

Page 138.

"Jesus and Mary are one."

Page 140.

"Its (the Scapular's) mysteries are bound into the one unsoundable, love-compelling fact that it is an assurance from the Mother of Sorrows who stood as the High Priestess at Calvary's altar, that through Her mediation the Precious Blood shed there will be our infallible salvation."

Page 144.

"O Mary! You were filled with Grace that you might be the way of our salvation, the means of ascent to the Heavenly kingdom. Saint Fulgentius."

Page 153. "O beautiful, amiable, and adorable Trinity: Jesus, Mary and Joseph!" (Note: This does not mean, however, that the Roman Catholics have supplanted the true doctrine of the Trinity, but it shows that they use the reverent and meaningful terms applied only to God when speaking of the saints!)

Page 162. "Since Saint Joseph was Mary's partner in procuring the Salvation of the world, naturally he enters vitally into the assurance of Salvation that Mary has attached to the Scapular."

Page 165. "So my Son and I redeemed the world, as it were, with One Heart."

Page 190. "God is infinitely pleased for He has created Mary that men might have salvation through Her, and Mary's love for those apostolic children is boundless."

Page 191. "...we have the assurance of God's messenger to the Twentieth Century that God awaits but one prayer from a Marian heart to save a multitude of souls!" (Note: prayer alone is necessary, preaching is not primary. Prayer is thus a magical charm, and the Word of God is nothing at all!)

Page 195. "Yes, Saint Augustine is right. Mary does mystically bear us in Her womb to bring us forth to Eternal Salvation."

Page 200. "When souls in danger of perdition are drawn to Christ by the graces which Mary is enabled by our prayers to dispense to them, not only is Satan crushed but it automatically becomes a fact that Jesus has come to reign through Mary."

Page 204. "It is by Mary that the Salvation of the world was begun, and it is by Mary that it must be consummated."

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